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APRIL 1939

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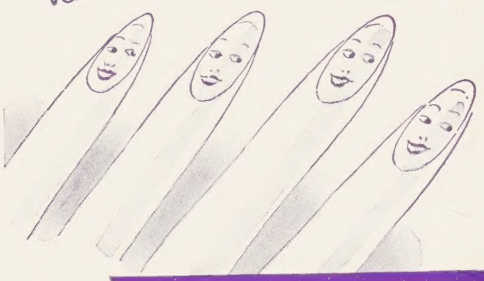

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New Features

is month we are introducing more ma- prepared by Miss Cushing, whose era News" and "Foreign Flashes" are ng with such encouraging response. s to edit for us each month as long as nstances permit, a section on letters the fields abroad, and a section con- g stories which come to her from our onaries there. The former are given the general caption "Here Comes the an," and the latter are called: "Some- ust Told Me."

Who's Who in This Issue

lter Spencer, of Baker, Montana is rator of the Montana Congregational il. The camp he describes was of last er, but it seemed suitable to use the in March or April when we pay spe- ttention to the West. The other Mon- article is by Gale Anderson, pastor at us. Robert Armstrong is Superinten- of the New Hampshire Congregational ian Conference. Clark Harshfield of s has been studying at Chicago Semi- James Edwards is Principal of the d Theological College of Western at Poona. Chang-Tung Yang is pal of the Union High School in Foo- China. Vincent Widney is pastor at , Alaska. Henry Leiper is Executive ary of the Universal Christian Council ife and Work, American Section. Mrs. ton has been Vice-President and Chair- of Home Missions, Minnesota Congre- al Women's Missionary Society. The of others are to be found in the ory of Boards, page 184. Frederick r the author of the Easter poem on 181 is a retired Congregational min- iving in New Haven.

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OUR COVER

shows a Resurrection scene painted by Hsü Chi Hua, a Chinese artist who recently died at the age of twenty-five—one in whom "Chinese Christian art lost a promising exponent."

We are indebted to Professor Daniel J. Fleming of Union Seminary for the picture. It is one of those used in his attractive book on contemporary Christian art in Asia and Africa entitled *Each With His Own Brush* (Friendship Press, New York).

The Cross, Medicine Lake Park

Easter in the Oklahoma Hills

By Ernest M. Halliday

•

"WHERE is Mr. Wallock?"

"I think he's in 'The Lord's Supper!' At least I saw him there a few minutes ago." The speaker was a white-bearded, ruddy-faced Oriental. His long, bright-colored robe came almost to the ground. He was ready to sing "The Holy City" in the great Easter pageant as he had done each year since its inception.

We were standing, a half-dozen of us, in the stone cubicle which faced the several stages and stations on which we were to see depicted the life-story of Jesus of Nazareth.

At one side of the small square room was an intercommunicating telephone system which enabled the director to talk instantly with each of his assistants at the several places of performance. On the other side was the panel of the flood light controls, by which the chief electrician could illuminate at will any portion of the vast setting.

Outside, above our heads on the flat roof was a battery of loud-speakers. Windows on three sides commanded a view of everything except the audience.

And such an audience! Never have I seen so many persons gathered together—160,000 of them, it is reported. They had been arriving all day long and all through the evening and now they were sitting or standing or reclining on the sloping hill-side facing the stage sector. The subdued babble of their voices floated across the intervening space like the sound of many gentle waters.

It was three o'clock in the morning—Easter morning. A full moon rode a hazy sky. The air was pleasantly cool. Three thousand actors were arraying themselves for their parts; angels, disciples, scribes, Pharisees, the Good Samaritan, the robbers and their victim, the Jerusalem multitude and many more.

This, I was told, is a non-commercial project. All the participants give their services. The Oklahoma Highway Patrol, members of the National Guard, a detachment of soldiers from nearby Fort Sill all aided expertly in parking the thousands of cars and in seating the people. License plates were there from every state in the Union and from Canada and Mexico. But there was no charge for parking and no refreshment stands marred the scene. It was a religious service from beginning to end.

The pageant took place on the rugged Wichita Mountain Federal Reserve, some twenty miles from Lawton, Oklahoma. The originator, and director for a dozen years, is Mark Wallock, pastor of the Congregational Church of Lawton. He has been strongly backed by the Chamber of Commerce.

The people of all the churches coöperate, including Roman Catholics and Jews. John Lamb, pastor of the First Presbyterian Church was master of ceremonies; Frank Wilder, pastor of the First Methodist Church, participated in the opening service. A Commandery

Following the Cross

of Knight Templars led the vast congregation in the Lord's Prayer.

It was three-thirty when the pageant began.

It was nearly six-thirty when the last of the thirty-four scenes had been completed. We had seen angels and the shepherds of the nativity and the magi, the tossing boat on Galilee, we had witnessed the triumphal entry and the cleansing of the temple, the last supper and the betrayal in Gethsemane.

We had watched as the Master stood before Herod and before Pilate and then was led away to Calvary bent under his heavy cross. We saw him fall beneath its weight. We saw the crucifixion hill and the two thieves on either side. We witnessed the burial and the rolling away of the stone on resurrection morning. The strains of "Christ Arose" sounded over the vast assemblage and the garden about the tomb was filled by an angelic host.

Now the moon had faded before the gradual dawning of the Easter morning. The scores of thousands of spectators made their way quietly to their automobiles. In a surprisingly brief time the great congregation were awheel, a cloud of dust rising from the graveled roads as they headed for the main highways. The pageant was over, but who shall say how long the memories of it will remain!

And this man Wallock in whose

The Risen Christ

heart and mind this thing took form and whose faith, persistence and industry have been the inspiration for its consummation, who is he?

He is the quiet, pleasant-mannered pastor of a small Congregational church. There is a touch of the mystic about him. He loves color and music. Religion expresses itself for him in the forms of art. His sincerity and devotion to an ideal have been crowned in spectacular fashion, yet he remains simple, unassuming—in his own mind just the agent for the expression of a great idea.

Through his Easter pageant Mark Wallock would say to the multitudes who annually crowd this mountain reserve: "All hail the power of Jesus' name!"

Going to Camp in Montana

By Walter L. Spencer

THE alarm clock went off at three a.m. Dawn was breaking over a clear July sky. The pastor and a large group of young people were to make the long trip to Camp Mimanagish for the assembly. While a substantial breakfast was being prepared the pastor went out to make final preparations. Transportation is always a problem, and here was to be the solution, a model A A Ford truck. The truck started drowsily and rolled around to the front of the parsonage. "Behave yourself today, Henry," admonished the pastor, swinging out of the cab. "Work as a good truck ought to and we will bed down four hundred miles from here, tonight."

•

The first task was to fasten a "tarp" over the top of the conveyance. The sides of the truck body had been built very high and bows improvised across. Suit cases would go on the bottom of the load, with tents and bed rolls over them and the passengers would climb up and ride on top. Orchestra instruments were packed in a large wooden box. A sugar barrel was loaded on to carry lunches. Cameras and canteens were slung from the top. At five o'clock the freight was all on, the passengers aboard and the truck headed for camp.

Our trip afforded a representative cross section of Montana. The road out of Baker went through the plains country. Farm land alternated with larger areas of range land, interspersed with "scorio" hills, buttes, and an occasional stretch of bad lands, deep coulees cut back in winding curves and abrupt angles. Because of the abundant rainfall this season, there was much more water in evidence. Wild flowers were abundant. The prairie grass, stunted by the long years of drought, was growing rank once more.

Names of creeks we passed were "Sandstone," "Hay," "O'Fallon," "Cottonwood," "Locate," "Graveyard." Powder river was carrying more water than usual. Ranch buildings, ranging from modern design to old log structures with dirt roofs were passed at intervals. At length the road went down a large coulee between banks of brightly colored clays and rocks and came out on the Yellowstone Valley, just below Miles City.

Irrigated farms with fields of sugar beets, alfalfa and small grain, took the place of the dry-land ranches. There was an occasional alkali flat. Trees were numerous. "Only a hundred and fifty-two miles to Billings! Let's go!" was the shout as Miles City was left behind.

At Billings a number of tents rented by the assembly and bedding for the use of the faculty were taken on. All the space in the truck was occupied and a large bundle put on top of the cab.

The Beartooth range was visible from Billings. The young people exclaimed over the snow that was in evidence on the higher slopes of the mountains, even though it was July. Eighty miles further along the road was Big Timber, with the sharp peaks of the Crazy Mountains outlines against the sky. Here the truck left the highway along the Yellowstone, to take the road up the Boulder River. Only forty miles left to go, the hardest of all, and the drive would be made in the dark. There was some delay along the road because of a bad fan belt, but camp was reached and the passengers rolled out their beds on the ground.

After a few hours of rest the pastor finished unloading the truck, set up a couple of tents with the help of his delegation, and was off to get a load of wood for the camp kitchen. That afternoon the task would be to drive the truck down the canyon for a load of straw, for campers' beds. The next morning he would be in the regular routine of assembly with a group of young people to talk with about "The Modern Use of the Bible."

•

Strenuous? Yes, but worth it! At camp the young people found wholesome contact with other young people in classes and activities in beautiful surroundings. They shared joys and problems and deep thoughts and high aims. They returned to their home church full of plans and ideas for carrying on the activities of their group. The older people also gained new ideas for their church life and individual living.

The City Church's Stake in Rural Religion

By Robert Grenville Armstrong

SOME time ago I attended a conference between leaders of two denominations where discussion waxed hot over a proposed merger of these two bodies.

"You have always looked upon us as poor relations and you probably always will," heatedly said a brother of one denomination to a leader of the other denomination.

Unfortunately that statement has been too true of the city church's attitude toward the rural church: an attitude not Christian, not gracious; the city church bites the hand that feeds it.

DEBT OF CITY TO COUNTRY

Must the city church still look to the small town and the country for the life-giving stream of new blood, in membership, in leadership? I believe that it must, for its own preservation and saving health, examine the springs from which its strength has come in times past to see whether they have been polluted through a neglect that ought never to have been allowed.

The city is under a great debt to the country. National security, prosperity, and perpetuity are all linked into the continuance of the welfare of the man on the land. History has taught that in every era.

The city church is under a great debt to the rural church. Malcolm Dana says that seventy per cent of those who join the city churches by letter come from town and country churches.

"The flow is an evangelized one," he rightly says of this constant in-pouring of new members who have been given a warmth of religious experience, a conviction that follows them into the teeming life of the city.

Furthermore, the lay leadership of the city church found its start and real strength of life in some small town or country church. Center Church, New Haven, reports that of twelve officials of the church interviewed all but one claimed his spiritual birth as within a country church. Seven out of eleven in Immanuel Church, Hartford, said that they came from the country church and were proud of it.

It is still true that the most fertile source for the recruiting for the ministry is to be found in the small-town and country churches where there is opportunity for the minister to do intensive cultivation of Christian character within the individual.

In the very interesting, sometimes disconcerting, study, *The Education of American Ministers*, Mark A. May states of ministers responding to a questionnaire:

"Twelve per cent spent their formative years in cities of 100,000 population or over; 25.6 per cent grew up in towns and cities of 25,000 to 100,000 population; 14.4 per cent in villages of 1,000 to 25,000 population; and 48.4 per cent came from communities of less than 1,000 population."

DANGER!

What of the present situation? We have heard much of the declining birth rate and the significance of the same. It can be confidently asserted that before long the deaths will exceed the number of births in a great many of our cities, as is already true in certain of our larger cities today.

What does this imply? It means either a dwindling of the city population or a much greater draining of the youth from the farms into the city streets.

"It seems likely to me," says Dr. O. E. Baker, Senior Agricultural Economist, Bureau of Agricultural Economics, "that farm-reared boys and girls will be desired by urban industry and business in the future as in the past. These young people are accustomed to work not six hours but ten hours a day. They have tried on the farm to produce more rather than less. Many of them will be ambitious to succeed in life and will be willing to pay the price of success. Most of them will be honest and loyal to the employer's interest. These virtues are esteemed as highly by employers as by religious teachers."

•

But if these qualities are to be found in the youth coming off the farms into the city in the years that are ahead, then those forces which produced these qualities in times past must be active in this our day.

Is the small town and country life of today producing boys and girls of the same fine character and high idealism?

The reports of immorality coming from small towns and even open country are disconcerting. The radio, the movie, above all the automobile, have made possible a disintegration of life, along with the many advantages gained. The boy on the farm can get to the bright lights after the chores are done. No longer is he isolated from the fast-moving life of even the small neighboring city.

"It follows," says Mark A. May, calling attention to another aspect of this apparent change in the home life of the rural areas, "that any

change in the character of the homes from which ministers are recruited which will mean a lessening of the number of candidates drawn from homes of liberal culture and vital piety will handicap the teacher, who must in the short years of the seminary course try to make up for this deficiency.

HOPE OF RESCUE

The kind of life that produced the boys and girls who have given much to the cities of their adoption was, first of all, a wholesome family life. The family was the unit, not the individual. Individualism has little place on the farm.

The family life produced in its turn a spirit of coöperation, of team play, that was wholesome and good. Young folks learned early that life was a coöperative adventure in which each had a part, not a grab-as-grab-can sort of scuffle.

Secondly, at the time, at least in New England, when the country church was the strongest and most influential, its ministry was well educated, respected by the community, a power in the community. Church membership meant something.

Now, it may not be possible to reëstablish the old family relationship.

I am not so sure that it *is* impossible. That will depend, I believe, upon a real and intelligent effort within the community to magnify the family and its opportunities for character development.

The logical leader in such an enterprise would be the pastor.

I like the optimistic note Dr. Baker offers.

"Nevertheless the outlook of rural youth is bright with promise. It is not the promise of commercial success in the cities, not the possibility of becoming captains of industry, but the opportunity to inspire the hosts of young people with a new ideal and lead them toward a more substantial civilization.

"I would that the rural youth of today could see agriculture as the great preserver of culture, and the earth as the mother of mankind. I would that they could see above them, like a cloud of witnesses, the farmers and farm-women of the past, their fathers and mothers and their ancestors for a thousand years, heroes and heroines, many of them.

"If civilization is to survive, the young people must achieve a sense of the continuity of life. . . . I would that the rural youth could see in

Dr. Armstrong

front of them the opportunity to build not an urban but a new rural civilization—a civilization founded not on selfishness but on brotherly affection, in which the economic objective is to produce sufficient for everyone while conserving the natural resources, and in which the social objective is service and the conservation of the strength of the Nation."

But what is the situation with regard to the country ministry today?

Referring again to the work of Mark A. May, we find that 20.3 per cent of the churches are being served by men with college and seminary training; 18 per cent by men with college training only; 11.3 per cent by men with seminary training only; and 54.4 per cent by men with neither college nor seminary training.

Then Dr. May makes a statement which rather riles me.

"This situation, however, is not as bad as it seems, because the 20.3 per cent of the churches that are served by the graduates of college and seminary are, for the most part, the larger city churches, while the 54.4 per cent of the churches served by the non-graduates are, for the most part, the smaller rural churches."

"Not as bad as it seems!"

May God forgive him for such a statement.

How can you keep the reservoir pure if the streams filling the reservoir are polluted?

The set of life for the individual is fairly well established by the age of sixteen or eighteen, the age, probably, when the boy or the girl would leave the farm to go to the city. The country pastor has a rare opportunity to know intimately and to influence profoundly the boys and girls of his community.

He can put the stamp of his personality on them in a way that will never leave them.

•

Not long ago an attractive young woman volunteered to take a class in the church school of one of our prominent metropolitan churches. That doesn't often happen, you know, not in the city. It intrigued the pastor's mind and he inquired how it came that she did this.

She told the story of the coming of an able, intelligent, well educated minister to her community where a larger parish had been formed. Before that she had had little use for the narrow, dogmatic type of religion that the poorly educated men

who had served in the little church had given to the people.

But this man had won her allegiance to the work of the Christian church so that when she moved into Boston she naturally offered her services to the church—which owes something to that larger parish up in Maine.

In contrast to that I know a parish in New Hampshire served by a pastor deeply devoted and religious, but with little education and a very narrow interpretation of religion. When the young people of that parish go to the University or the city they are utterly unprepared for an intelligent appreciation of a religion that appeals to the mind as well as to the heart. They are soon lost to the church and to the whole cause of religion.

Has the city church any stake in the type of religion up in that little rural town?

I'll say it has!

So, I would plead with the city to make possible a rural ministry of the highest type.

GRANITE PREACHERS

There is a saying that once we had wooden churches and granite preachers and now we have granite churches and wooden preachers.

It will take granite preachers to meet the changing demands of these rural churches: men who can face the discouragements of small congregations, meager equipment, wide-spreading, thinly populated, parishes; men who will have judgment and tact, who can handle conflicting personalities; men who will know enough not to "hang the fodder too high for the calves"; men who will lift the dignity of the country churches to new levels, making of them the Exeter-Andover and Groton, preparatory schools from which the graduates will go to lead the work in the great city churches that must depend upon a constant stream of Christian youth from the country or lose their life and vitality.

The city church must help make it possible to place such graduates in positions of leadership and to provide them with a support that will enable them to keep such positions for longer periods of time than has been usual.

Short term pastorates are the bane of the small-town and rural church. No man can get very deep into the life of the community in a three-year pastorate. Let him stay seven years at least and he will make an impression on the life of the community that will never be forgotten.

In seven years he can help a generation of young people grow from thirteen to twenty years of age, or from ten to seventeen years of age. What an impact he could make on those formative years!

HOW NOT TO USE AND HOW TO USE, MONEY

Further, laymen and pastors must insist on Christian statesmanship superseding denominational rivalry; on no money being used for subsidies to churches just to maintain a denominational church where there is an over-churching in the community.

The self-supporting, contributing, city church could do much to control denominational strife if its members serving on Conference boards would insist on every effort to do away with overlapping, competitive work, in favor of a united Christian church serving adequately the whole community.

In fairness to an adequate ministry in the small-town and country church, funds ought to be made available to insure a man against that bugbear of the minister on the smaller salary: the unusual expenses caused by sickness or catastrophe.

Why cannot we be as generous and as fair in our treatment of those who are doing missionary work here at home as we are to those who go across the seas to carry the banner of Christ, and have an educational fund to help with the schooling of their children?

•

The city minister has a definite responsibility in this whole matter. There are men who have no time for the man from the small-town or country church, or if they pay any attention to him it is with an air of condescension that does more harm than good.

If we are to have a ministry in these areas that is vital the work done there must be recognized as of as great importance as that done in the city church, and the man doing that work must be respected as an expert in his field, not regarded as a novice waiting for a chance at some important pulpit. There are men who have definitely elected the rural field, are doing a work their city brothers could not touch, and who would themselves grace city pulpits.

Why pass out all the honors of our denominational organizations to men in the financially influential churches? Why not pass out a fair number of them to the leaders of the churches that are the source springs for the city churches, without which the financial resources would dry up?

TO SUM UP

The city has a real stake in rural religion. The moral health, the spiritual vitality, the organized life of the city church, is dependent on, and will be increasingly dependent on, the kind of morals, of spiritual life, of Christian character that is being produced in the rural church. If for no other reason, if only for its very life-existence, the city must look well to the religious life of the country.

Madras in Boston

By James E. Walter

THE International Missionary Council came to Boston. Miss Mina Soga, a Bantu lady of South Africa, interpreted the joyous natures as well as the sorrows of her kin. On the speaker's platform and in every other rôle she created an atmosphere of royalty.

The ruling class bears added responsibility for the welfare of the depressed masses. An illustration of the work ahead emerges from the fact that three-fourths of the South African population is made up of colored races; yet only three of the 153 legislators are elected by Negroes.

Dr. Hachiro Yuasa, formerly President of our own Doshisha University in Japan, contributed a clear statement of historic Christianity in his land. Tragic sorrow and moving compassion radiated from the face of him who was introduced as "an intelligent saint." Mingled mourning and optimism blended into a significant testimony. One said of him, "Surely here is a man who carries indescribable agony of soul with the nobility and triumph of the Nazarene Carpenter."

•

Dr. Rajah Bhushanam Manikam, Secretary of the National Council of Churches in India, sounded a clarion call for continued fellowship between the younger and older churches. "Four hundred new Christians are baptized daily in India. We have the thousands of people who need Christ. You have the thousands of dollars needed by Christ. Together we can bring his Kingdom of righteousness and love among men on earth, even as it is in Heaven."

Occasionally Mrs. Manikam graced the speaker's platform with her colorful sari and charming personality; but in true humility she refrained from accepting invitations to address the mass meetings.

Ruth Isabel Seabury, our own incarnation of indefatigable good will, introduced each of the nationals with an inimitable appropriateness. She knew each colleague as personally as a good shepherd knows his sheep. In addition to the congenial fellowship at Madras, team members had the advantage of sailing days together. Daily they met for devotions and an exchange of life stories. "Why am I seeking to follow Jesus? What steps led to my present Christian convictions?" Sharing life on the level of ultimate realities strengthened the bonds of a spirit that transcended different cultures and native provincialisms.

•

In two sparkling addresses Dr. Russell Henry Stafford, minister of the Old South Church, witnessed eloquently to an eternal experience of ecumenicity. The constant oneness of home and foreign missions was cogently presented in philosophy and freely illustrated with humorous anecdotes. There are no "foreigners." Repeatedly the significance of his theme found new reflection in the mental mirrors of his audience. We too were at Madras. Right here fresh affirmations of universal faith found heads nodding in assent. The spirit of Madras was re-created in our midst. A chorus of "Amen's" and "Hallelujah's" would have been in order.

In addition to speaking at four large mass meetings, the nationals in particular found themselves in great demand as luncheon guests, radio speakers, and informal ambassadors. With characteristic generosity they met large and small groups for two days constantly.

Naturally Congregational and particularly American Board attention centered upon Dr. Yuasa. Not only did he represent our Fellowship in Japan, but he was also for years the head of the great University founded by Joseph Neesima—who as a young Japanese runaway was taken into the home of Alphaeus Hardy of the Old South Church in Boston and of the Prudential Committee of the American Board, educated at Andover and Amherst by Mr. Hardy, appointed by the Board as missionary to Japan, ordained in the Mount Vernon Church of Boston, and sent back to his country to found the first Christian institution in that land.

Dr. and Mrs. Manikam responded whole-heartedly to the friends who contributed thousands of dollars to their program of literature distribution in India. Miss Soga poured forth her soul to the folk of St. Mark's Congregational Church, her first Negro congregation in the United States.

•

A bit of sight-seeing in historic Boston seemed like a natural offer. The distinguished guests appreciated choice tidbits of information about the first American city visited officially as a Madras team. The bronze placard in memory of Elihu Yale, Governor of Madras, arrested attention. All admired the statue of Phillips Brooks, and listened courteously to narratives about the Boston Tea Party. "Such boastings as the gentiles use!" But every incidental sight-seeing effort resulted invariably with the colorful guests as the major sight. From the welcoming breakfast to the pullman car farewell, the Madras delegates themselves occupied the limelight of every stage.

Behind the scenes of every great meeting is the effective effort of some dynamic personality. In this case it was D. Brewer Eddy, General Chairman of the Madras in Boston Committee, who whipped

up publicity and advance announcement most challengingly. Moreover, his creative spirit found expression in the programs themselves. The ladies gladly accepted and developed his fruitful idea of arranging a worship service after the manner of Madras, "Each in His Own Tongue."

The Dust Bowlers' Search For a New Canaan

By Clark Harshfield

This last summer while serving as pastor of a small church in Western Montana, I had an opportunity to observe some of the nation's drought-refugee farmers in their struggles to establish new homes.

Repeated years of fruitless toil will crush the spirits of any people, and the wheat farmers of the Midwest have been no exception. Through ten years of drought and depression many thousands of farmers found themselves in virtual bondage to a dry and eroded soil.

Season after season they plowed and planted with a stubborn hope—only to reap dust storms and a withering sun for harvest. Finally their defeated hopes turned to despair and they loaded their belongings and children into worn-out cars and drove westward in search of other lands.

•

From the parched, barren dust-bowls of nine states they went—not just a few sporadic stragglers, but a great migration of wheat growers and farmers of America. Discouraged and tired they moved without hope, desiring only to escape the past. Anything would be better than continued bondage to a baked and blowing soil.

Destinations? They had none. Residence might be taken up at any point where the gas gave out. Unwanted and unwelcomed they settled wherever they could, forming a poverty fringe to communities all the way from the mountains to the coast.

In Southeastern Montana such a group of stricken farmers had lived. Ten years with no crops had left them nothing for a livelihood—let alone enough to pay the mortgage holders. Whole populations moved. Where happy half-sections once boasted farms and families, only fallen fences and unpainted buildings marked the land. Destitute, the people existed upon relief or by WPA.

After living in this way a number of years, some of the remaining families were given new hope. The Rural Resettlement Administration of the Federal Government offered plans for relocation on productive farms.

When dreams of a better future were laid before these people—a land of abundance, new houses, equipped farms, and loans for getting started—they responded promptly. One hundred and ninety families packed and set out for a new Canaan.

One of the families, a first generation German couple with ten children, had lived among the buttes and hills of Southeastern Montana for twenty years. They had come there from the dry Dakotas before the War, and by hard labor had managed to build a successful farm when in 1927 the drought set in. The whole family thrilled at the prospect of a chance to begin anew.

From the reports of the "scouts" who went ahead, the land seemed to be all they anticipated. Floods of water poured through irrigation ditches and mountain breezes cooled summer landscapes. Fields heavy with sugar beets or bowed down with peas, fields green with alfalfa or alive with the waving of golden grain filled to overflowing their cup of enthusiasm.

When in the spring of 1938, the German family arrived in Western Montana, all members set eagerly to work. Much had to be done. From early morning to twilight, fourteen or more hours each day,

A Montana Homestead

the men smoothed fields, ditched lands, plowed and planted, and ran water. The women cooked, straightened the house, tended the chickens, and made gardens.

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Harvest brought the time for reckoning. Bills had to be paid. Would the farm be successful? Could the money owed the Government ever be repaid?

The debt assessed against the eighty acres with its six room house, barn and chicken house was over $9000 to be paid over a period of forty years at the rate of $44 a year for each $1000.

The chattel loan made to cover the family expenses and to equip the farm was $3000 to be repaid over a period of five years. Other obligations such as $120 for taxes and $150 for water costs had to be met.

All together the year's fixed costs would be over $1266, which would continue through five years, after which it would decrease to $666 annually for thirty-five years.

Would the farm income pay these costs in addition to providing a living? From the first, the Rural Resettlement Administration had rated the normal crop output of the farm at $1900 a year.

But what of the *actual* income from the season's work? During the summer wheat prices had tumbled to sixty cents on eastern markets, meaning less than thirty-five cents at the local elevators. Out of this had to come the costs of seed and harvesting.

Forty-five acres of wheat threshed twenty-five bushels to the acre, netting a total cash profit of less than $250. Twenty-five acres of the farm had lain fallow to kill off the Canadian Thistles. Counting the five acres of peas and five acres of hay, the net farm income from crops was still less than $450.

Of course, chickens furnished meat and eggs, the cow gave milk and butter, and the garden supplied vegetables, but for a family facing debt these were small consolations. There still remained food to be bought, clothes to provide, gasoline to pay for, besides many personal and home needs.

How could $450 do all this as well as pay indebtedness?

A Homesteader's Wife

The Government would be lenient? To be sure. But what about the next year with its larger burdens and the thirty-nine or more years after that? Was this not the same question they had faced before? What mattered if the farm did produce crops if the proceeds were not for the family?

Forty years—a whole lifetime and more—would be too long to slave (even if it were possible to make the payments by slaving). Would a farm worth little more than half its assessed value when new be worth giving a life in drudgery to possess?

Would it not have been better to remain on WPA where an income was secure and the work far less difficult?

Slowly the feeling grew in the breasts of these German parents that the dream once theirs, a happy farm with freedom for their children, was not to be true.

They had only traded one form of slavery for another—had exchanged their bondage to desert soil for forty years of deprivation in a wilderness of debt.

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In their discouragement would they give up and seek more favorable lands? No. Their future had never been bright. Though their new Canaan brought no prospects of enduring freedom, at least it would provide work for honest hands and food for hungry mouths.

As the pastor of this family and others like them, what bit of encouragement and hope could I bring? I was trying to put a church on a firmer footing, and they could not afford to help support a church.

Other pastors were selling security beyond the skies for their borrowed money, but could I? These people needed security here and now: friendship for the way, worship for inner strength, community participation and life, clothes and food with which to live.

The church marked time. The greatest resource the resettlers had was not that which comes through the church, but simply an inner stubbornness that knew no defeat.

They felt no strangeness in their servitude and were well accustomed to the sorrows of poverty, so with little complaint they bent their will to the task of slaving forty years in sight of their promised land, yet never having it for their own.

Missionary Possibilities of the Local Church

By Howell D. Davies

THE *practical* possibilities are suggested by the appeal of Rev. H. A. Stick of Africa that, whereas we now give one tenth of one day's wages, or one hour per annum for missions, we should have for slogan "One *day* for benevolences."

The Stewardship Council rates the Congregational as the 16th among twenty-two leading denominations. We have fallen from seventh place. Our per capita to denominational benevolences is only $1.53 compared to $13.27 for local expenses.

"Our pastor, who has just left, kept talking about missions. Now we can settle down to regular church work," said a dear lady in one church to her State Superintendent. When he asked her what she meant by regular church work,

"Oh, sewing carpet rags and quilting," she replied!

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Is there any encouragement? Most certainly. We know of churches that *do* make gains in missions. One large church that had been giving a total of $3,300 is now giving $5,000. In a smaller church only twenty to thirty people had done anything for missions. Now, as the result of systematic effort, two hundred help.

These possibilities are contingent upon:—

First, a fundamentally right attitude. The trustees of one of our larger Mid-West churches had been using benevolence funds for local expenses—a serious offense in the business world. One trustee protested, with the result that the officers took up the whole question of the place and purpose of the church and decided "to identify themselves with others in their needs," and to make the apportionment a primary monthly obligation. The result was a renovation of the church, a new spirit, largely increased attendance and a happy feeling.

In the average church such a *volte face* could perhaps not be expected. The sure way is to build a church tradition, starting with the children, working with the young people, getting missions into the church constitution, adopting a settled policy for the year at the annual meeting. Better a one-night decisive battle than a dragging guerilla warfare through the year.

The possibilities are contingent on, second, a happy spirit, with a constant Christian atmosphere of joyous Christian giving. Let us beware of "morbid missions," where the theme is doleful, and the giving is a grudgingly contributed dole. And let not the monthly meeting of the Missionary Society be a wailing wall, where the few present grieve that more are not interested. The Lord loveth a cheerful missionary society as well as a cheerful giver.

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Third, information and acquaintance. To know the missionary is to like him and to be informed about his work is to admire it.

"You haven't told me what your business is," a tourist after visiting happily with a missionary on a steamer, said to him.

"I am a foreign missionary."

"Why, you talk like a sensible man," the tourist exclaimed.

Fourth, Imagination. People need to be helped to picture the result of their giving.

Fifth, System. Thorough, businesslike attention to techniques and procedures is necessary to insure that the giving be commensurate with the spirit of giving. No stone should be left unturned, whether it be a letter stone, a sermon stone, a committee stone, a publicity stone, a leader stone, or a visit stone, to give each individual in the parish a hundred per cent opportunity to give. But all techniques must be paralleled with constant, properly spaced, intelligently led, sweetly presented, educational cultivation.

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Here are some axioms of missionary possibilities.

The stream of missions in the church cannot rise higher than the interest and concern of the pastor and other leaders and the declared policy of the church.

If a crop is wanted in August it is too late to sow the seed in July.

Bring up a child in the way of missionary interest and giving and when he is old he will not depart from it—unless his wife throws cold water on it.

However good the cloth, the fastidious customer will not buy unless the garment is in style. Missions should be served up *modern.*

When confidence in the leader is established he will be followed almost anywhere—even into foreign missions.

The desire of the average member to be reasonable and to do the Christian thing is a challenge to set forth missions as both reasonable and Christian.

Training Christian Leaders for India

By James F. Edwards

ONE of the most competent statisticians in India's present-day Christian Movement, says the Indian Christian Church is increasing at the rate of two hundred thousand every year. This means an increase of two millions in ten years.

The present writer has entered on his thirtieth year in India, and never during those three decades has India been so responsive to the Christian message as it is today. Never was Indian Christianity so profoundly respected for its character; witness the effects on caste people of Christ-like outcastes.

Never was Indian Christianity so generous and open-handed; for there is far more money raised in India itself for the Christian work in India than all the money added together that comes to India from other lands.

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Never was Indian Christianity so intelligent as it is today and never have there been so many readers of books and the daily newspaper as now.

Never before have there been won for Christ in a single decade so many of India's caste people as during the past ten years when more than thirty thousand of these were won, the reason nearly always given by the caste people themselves for becoming Christians being that they had noticed the transformation in the life of the depressed classes through becoming disciples of Jesus Christ.

The next main cause is the earnest daily witness for Christ of these depressed classes even to those who for generations have been their persecutors. Christian witness backed up by Christlike character is bringing about in India one of the biggest revolutions in history, the willing descent of the Brahmin from his position of dominance, and the resultant spread of truly Christian democracy.

MILLIONS IN REVOLT AGAINST HINDUISM

India's depressed classes number probably more than a quarter of India's *Hindu* population, and these millions of "oppressed and depressed" people are "on the move" in a vast and growing revolt against Hinduism.

When this tremendous movement is added to the Christward movement of India's caste people it becomes plain that the Christian map of India is steadily undergoing a great change. Taken together, these two contemporaneous movements in present-day India impose a heavy responsibility upon every branch of India's Church; for these great numbers are likely to increase, and the main concern of the Church all over India must be to preserve its purity and sincerity in spite of the increasing numbers.

There are some who fear that the growing Christian Church may suffer at the hands of non-Christian statesmen who are now in power after the peaceful political revolution in India of recent months, but our own deep conviction is that this factor will be far more than counterbalanced by the minimizing of the barrier that has always arisen from the foreign character of India's rule.

For India's Christward movement is largely inspired by the discovery, as expressed by one of the most powerful leaders of India's depressed classes, that "inequality is the very basis of the Hindu religion, and its ethics are such that the depressed classes can never acquire their full manhood."

One highly encouraging development is that Hindu authorities express their willingness to eliminate anti-progressive principles.

DIMINISHED MISSIONARY PERSONNEL

These are only a few of the astonishing results of missionary work

Principal Edwards is seated in the midst of the faculty and students of the United Theological College of Western India at Poona

in India, and the Christian people of other lands dare not turn lightly away from the cry for help that comes from India's awakening millions.

Yet the diminished funds coming to India from Western Mission Boards show the equally astonishing fact that just when the opportunity for Jesus Christ all over India is a unique one, the Mission Boards were never so crippled for money and workers.

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India today has only nine missionaries at work for every million of India's vast population while Africa has fifty missionaries for every million people. Since 1933 there has been a drop of no less than twenty-eight per cent in the missionary staff for India, from 6,213 missionaries to 4,467.

IMPERATIVE NEED OF TRAINING INDIAN LEADERS

All the foregoing facts, and many others that might be mentioned, demonstrate the imperative necessity of training Christian leaders chosen from India's own people.

In view of the unprecedented opportunity for the Christian message in India, and of the unprecedented reduction in the missionary forces at work, the obvious alternative to which Divine Providence is pointing is a vast increase in the number *and quality* of Indian leaders themselves.

This brings a challenge to every training institution in the land, especially those training institutions whose business it is to train men for the work of the Christian ministry. It is a challenge which if accepted can lead the whole of the growing Indian Christian Church into a new era of self-propagation and spontaneous expansion.

Just as the Church historian, Harnack, has shown that the expansion of the early Church was due to the work of "informal missionaries" who sprang from the people of each land where the Christian message went, so the expansion of the Indian Christian Church will be best accomplished by a vast army of indigenous missionaries who have been trained in the wise presentation and practical application of the message concerning Jesus Christ.

INDIA'S POLITICAL ADVANCE A HELP TO EVANGELISM

This same conclusion is dictated by the amazing political development of the past year on constitutional lines in which India has taken such a big leap towards the independence which other free peoples enjoy in the British Commonwealth of Nations.

India has been ruled through most of her long history by foreign rulers, but from now on she is ruling herself as never before, for the new Constitution is one of autonomy in India's eleven Provinces.

And just as India is now largely to rule herself, so she is beginning to realize that she will have to evangelize herself by means of her own sons and daughters.

This is the new trend of India's Christian Movement, that her own children must do the witnessing and these must be prepared and trained for their new and mighty task. Self-government in the political sphere must be paralleled by self-propagation in the Christian sphere.

By this method, the obstacle represented by missionary retrenchment will have been turned into a stepping stone towards indigenous evangelization and the steady building up of an indigenous Church.

MINISTERIAL TRAINING IN A STRATEGIC CENTER

In the light of these considerations, the United Theological College of Western India is seeking to do work of strategic importance to India's whole future. Situated as it is in Poona, this theological college for the training of the ministers of the growing Indian Church, and of their wives, is right in the heart of the only Indian race that has ever governed India. For the Maratha race provided the great exploits of Shivaji whose moving story comes between the Mohammedan and the British periods of Indian history.

Sir Valentine Chirol's notable book called *Indian Unrest* shows that the whole of India's modern unrest, political, economic, social, religious, has had its chief origin in the Brahmin city of Poona, now said to contain more college students than any other city in the world of its size, and regarded by some as the political and social reform headquarters of modern India.

Therefore just as the key to India is to be found in the Maratha race, so the key to the Maratha race is to be found in Poona. Here it is that the United Theological College of Western India is seeking to ensure a trained ministry for the Christian Church among the twenty-two millions of India's Marathi-speaking people.

VISITORS TO SAN FRANCISCO WORLD'S FAIR!

You are invited to the meeting of the Federated Congregational Women of Northern California to be held in the Temple of Religion on Treasure Island (the Fairground) at 1.15 p.m., April 20. There will be a brief, inspiring program.

Christianizing Rural Fukien

By Chang-Tung Yang

As the writer is in charge of Union High School, the Fukien Rural Church Extension, and Foochow Union Theological Seminary, he naturally treats the theme from the standpoint of the work of these institutions.

FOOCHOW UNION HIGH SCHOOL

In spite of the national crisis and frequent air bombings, the school has 175 boys and 2 girls. In the history of the school this enrolment is the largest. It is twice as large as it was four years ago. Consequently our capacity is taxed to the utmost. The athletic ground has been extended, new bath-rooms built, the chapel must be used for dormitory space and the roof raised to make place for a new chapel.

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Never before has the school graduated so large a class as this year. There are twenty-four of them. All but one, who goes to college, have been offered jobs that have direct bearing on rural life. The Meteorological Bureau has asked our boys to instruct the farmers along the lines of weather! The Coöperative Department has loaned the farmers money through our graduates; public and private schools have been asking for them to promote agricultural projects, required by the Government. There are not enough of our graduates for all the constructive jobs offered.

The school has, in addition to the high school, a primary school of six grades for the children of the farmers living in the villages around the school. They seem to be growing particularly keen about sending their children to a Christian school. There are 201 boys and girls enrolled. This is twice as many as there were two years ago. Yet still there are others waiting for admission and we have no room for them. In order to carry on decent Christian education in the school community, a new building must be built. A plan for such a building has been made. It awaits the friend or friends of Union High as well as the farmers to donate the necessary funds.

THE FUKIEN RURAL CHURCH EXTENSION

The influence of Union High upon rural Fukien may also be noticed, when one takes into consideration the economic program of some of the rural churches which the writer has visited in the last six months. It is chiefly owing to the spirit of the different Rural Pastors' Institutes, which the denominations of Foochow have held during the last two years at Union High School. Instances such as the following have become possible.

In one rural church in the Kutien Field, the pastor, having come to the institute last spring, took a pure-bred cockerel from the school and had introduced improved eggs into some ten families, when the writer visited them three weeks ago.

In another rural parish of the same district, a Christian farmer's school, like the Danish Folk Schools, was held about a month ago. There were fifty-three attendants. It was run for a month. They brought their own food to the school.

The writer was in the school only about three days, but an agricultural teacher was sent from Union High to teach economic subjects to the Christian farmers for about two weeks. Before he left, thirty farmers secured seed for field and sweet corn, cabbages and tomatoes from him. These are new foods for up country people. Directions for planting them were also carefully given.

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Another pastor, in the district of Yuchi, who also attended the pastor's institute last year, has used the seed secured through Union High School and is distributing among his people some three thousand cabbage plants.

In each of the rural parishes near Foochow some sixty chickens are being raised by members of the church as their present to their Lord in addition to their regular cash contribution. Another pastor of the same district has been promised some cabbage plants by Union High for his new garden.

One pastor in the district of Mintsing has got his Sunday School children to raise forty-four chickens as their additional contribution to the church.

Still another parish in the same area has secured from Union High School improved sows and pure bred leghorn chickens. Young people are taking turns to keep them as their church project. Just about two weeks ago the pastor came to the school to buy a lot of pea, tomato, beet, carrot, turnip, cabbage, and cauliflower seed. All are being planted in the church garden to be distributed as seedlings among the people.

As a result, 15,800 plants are expected, according to the estimate of an expert. The usual contribution of this parish is $140 Mex. per year. This year the people are raising 150 chickens, which on an average can be sold for $150 as extra church income. Everyone of these pastors, either this year or last year, attended the Pastor's Institute.

Beside church organizations, new

methods of agriculture are also spreading to the farmers through government coöperative agencies. Last spring the Coöperative Bureau of the Province asked the school to open an institute of ten days.

About twenty coöperative directors were sent here. They were specially instructed in the new way of making composts. Governor Chen and Commissioner Hsu both came to see the actual demonstration of the process. Both of them expected to come again later. These directors were afterwards sent to rural villages to instruct the farmers in what they themselves had been instructed.

For Christianizing rural Fukien, a building for institutes or conferences or retreats is needed for the use of pastors, church officials, Christian farmers, and young men and women. The building will be interdenominational. The National Y.M.C.A. has given bricks and stone and also some timber for the purpose of constructing such a building. Union High will provide the site. Careful estimate has been made and according to present rate of exchange $2,000 U. S. money will be enough for a building to accommodate 100 persons. The plan for the construction is awaiting the donors.

THE FOOCHOW UNION THEOLOGICAL SEMINARY

The Foochow Union Seminary has a four years' course on top of junior high school standards. In other words, it takes junior high school graduates to educate for ministers.

Graduates of this seminary are not allowed to enter Nanking Theological Seminary (which is a senior seminary) as regular students and candidates for the degree of Bachelor of Theology, for Nanking Seminary will receive only graduates of regular senior high schools who have enough general education as a foundation for their theological training, which is also four years.

In climbing the educational ladder, the graduates of the Foochow Seminary are greatly handicapped. A student having studied two years in this seminary is sent this year by his father to enter the first year of Union High School, quitting his theological education exactly in the middle of his course because his father thought that there would be almost no chance for advancement without a high school course.

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Again, most of our seminary graduates are serving rural churches, where high school graduates are increasing very rapidly during the past ten years and where the farmers are backward in their agricultural methods and standard of living.

Graduates of the seminary find it very difficult to meet the need of the educated class, because they do not have sufficient education; neither are they able to meet the needs of the farmers, because they themselves do not have enough natural science.

Consequently, the Foochow Seminary is considering running a five-year course, instead of four years, though still continuing to take in junior high school graduates. In case the five-year plan is realized, the first year, a boy will study in the seminary when he will be tried out as it were; the second and third years in Union High School, taking courses largely in natural science and agriculture; and the fourth and fifth years in the seminary. Thus he will have an education equivalent both in standard and nature to that of an ordinary senior high school graduate before he takes up his work of the fourth and fifth years.

The work of the fourth and fifth years will be planned after the model of the first two years of the Nanking Seminary, only our students would have to work harder because they are expected to take parishes right after their graduation.

Correspondence between Nanking Seminary and Foochow Seminary has been going on for two months. Mutual understanding and sympathy between the two institutions have been achieved. Both are looking forward to the correlation.

Friends of the Foochow Seminary are seriously considering the new program. When it is realized, it will at least create four advantages: first, graduates of the Foochow Seminary, having been successful pastors for a few years, may study in the Nanking Seminary for two years to complete the requirement for the degree of Bachelor of Theology; secondly, they will have a higher education with which to meet the educated people of their communities; thirdly, having the agricultural training in the Union High School, they will know better how to meet the problems of the farmers; and finally, graduates from other senior high schools may also be led to take the work of the fourth and fifth years of the seminary. Already one senior high graduate has been asking for this chance.

Lastly and in addition, we will have taken an important step toward the unification of theological education in this country. If this can be worked out, and is in accord with God's plan, sooner or later it will reach realization and bear fruit for the Kingdom of God.

A Better Day for the Indians

At a seminar held in Washington during January, John Collier, the Commissioner of Indian Affairs, outlined the aims of the government work for Indians.

"One of the troubles with the Indian policy down the years is that we have tried to have a uniform policy for a situation that could not possibly be handled that way," he said.

In illustration of the infinite variety of conditions he mentioned the Cherokee Indians of North Carolina and the Cherokees of Oklahoma—originally the same tribe but now separated by a gulf of differences; the Chippewas with 80 per cent white blood and the Papagoes of 98 per cent pure Indian blood.

He said the administration wants to encourage self-respect and self-support among the Indians and to safeguard their liberty. He also maintained that the Bureau is anxious to adjust old grievances.

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Mr. Collier then indicated "the major drives on the success of which the future of many Indians depends." The following is an outline of his main points supplemented by excerpts from the addresses given by officials in the various departments.

The health of Indians is improving and Indian population is increasing—the death rate has decreased and the birth rate risen though the infant mortality rate is still twice as high among Indians as among whites. During the past year 4,463 Indian babies were born in hospitals. In 10 years the Indian birth rate *in hospitals* has increased 300 per cent.

Medical services have heretofore been free but the Bureau plans to charge for them in the future. There are three phases to the government health program: 1. Clinics, 2. Public health education, 3. Research. The three diseases which give the greatest concern are tuberculosis, trachoma and venereal diseases. Public Health nurses visit homes and schools. An increasing number of Indians study nursing.

Schools tend to be as diverse as conditions. The Indian Bureau controls some schools—community day schools, junior high schools and senior vocational high schools. In other situations, the public school system is better; in still others, the Government has contracts with states for the education of Indian children. At present twice as many children go to public schools as to federally operated schools. More vocational training is given than formerly and increased grants have been made for attendance at vocational schools, the aim of this education being to prepare students for life on the reservation.

This policy is deemed wise because, since 1929, Indians have gone back to the reservations in large numbers. Practical projects are being worked out in connection with many of the Indian day schools —community gardens, canning, raising milk goats and poultry. Many times parents share in the projects.

There are two aims in this emphasis on arts and crafts, the preservation of indigenous arts and the development of new crafts. Sometimes modification of ancient arts and crafts proves valuable: the income of Alaska Indians has been increased $95,000 due largely to development of a market for carved ivory and modernized parkas.

"The future of the Indians is tied up with the solution of the allotted land problems and soil erosion," said Commissioner Collier.

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The land on which many tribes are located is entirely inadequate. Erosion, over-grazing and unwise allotment methods, plus increases in population in some instances, have created a serious situation. Some tribes which have reduced their flocks have found their income increased because of better grazing for those remaining.

Indian Boys Enjoy the Snow

"The belief is that if the Indians' economic problems can be solved, 90 per cent of their troubles will be over."

The aim of the Extension Service is to teach Indians to use their own resources. There are 300 people engaged in this department of the Indian Bureau. The work is divided into projects—livestock work, crops, garden and 4H Club work.

There are four divisions of women's work—nutrition, clothing, home furnishing and home improvement. Livestock is the largest project since 90 per cent of reservation land is range land.

4H Club work is very important as it helps to develop children into real citizens. Indian children do well in club work, 650 Indian boys and girls have won local prizes and 52 have won state prizes.

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There are three aspects of the social work problem, 1. Training of Indians as social workers. There are now five professionally trained Indian social workers on the department staff and three in training. 2. Preserving the stability of home life. When children are removed from the home, the parents lose their sense of responsibility and when the children reach the age to establish homes they have not had the experience of family life. 3. Coöperation with other public welfare agencies.

By this method the interest of the community is aroused in the Indians of their own states. In a year the number of Indians receiving aid from Social Security (old, blind, and dependent children) has doubled, the total being about 10,000. "It is to the interest of the Indians that they be included in the general social program in the states rather than segregated by special legislation."

Easter on Skis

By Vincent C. Widney

EASTER began with a "sunrise" service, a new departure for Nome. I never thought such a thing would be possible in "Seward's icebox." Palm Sunday was so balmy that I said to myself, "Why not try it next Sunday if the weather holds good?" So I consulted some others about it. They approved but were skeptical about the weather permitting. So I planned and advertised a meeting.

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Sunday morning came clear as a bell. It was warm—the thermometer stood at ten above! I rang the church bell at seven o'clock to indicate that we would have the service, which was to be held on Chicken Hill. (I found out later that the name of the hill in the old days was Piety Point, but was changed to Chicken Hill when some one started a chicken ranch there. So we brought the place back to its true usage.) This is one of the favorite hills for skiing and is a short distance from town.

I started out on my skis at about seven-thirty, with a cornet and the programs in my packsack. I had a hot water bottle in the cornet case to keep the instrument warm. When I arrived at the summit of the hill I found not a soul.

"Here goes for a half hour of solitude," I said.

I took a few slides down the hill, and enjoyed the sunshine on the distant snowy peaks. Then I began to notice a few people coming. My spirits rose. More came into view and soon they were coming from every direction. From Belmont Point and the Sandspit came little groups of Eskimos, who had been invited to the service. Many young people came on skis. Several brought cameras and movie machines. The congregation grew to about seventy-five.

The service began with Haydn's "Creation" played on the trumpet for a prelude. I was almost through before I noticed that the instrument was freezing. When it came time for the first hymn the pistons were frozen solid, so we went along without any accompaniment. There was a duet by two of the young ladies from the Federated church, and a hymn by the Eskimo choir. The minister gave a five minute talk.

During the service there was a full-fledged dog fight in which no rules were observed. They had to be poked apart with ski poles. The service lasted a half hour. Aside from the canine contribution and the frozen pistons, everything went about as it might in any other part of the world.

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After the service the crowd dispersed in various directions, the skiers quickly outdistancing the rest. I am not sure whether the meeting was primarily worship or novelty, or whether it had any real value. But it was worth doing just to get the population of Nome out of bed before noon. This gave tone to the day!

Here Comes the Postman

From Pasumalai, India:

"Last Sunday I had the high privilege of helping in the dedication of the 'Jessie Coe Johnson Memorial Church' at Narayanathevanpatti. . . . Narayanan is the name of a Hindu deity. Thevan is the caste title of the Robber Caste people. Patti means village. Although the dedication was planned for 2 p.m., at 1 p.m. many had come. Pastors Hull and Ponnusamay had arrived by bullock-cart, others by bike, walking, etc. This town has about 3000 people. Except for the 300 from the outcaste groups who have become Christians all the rest are Hindus. . . .

"The new church building is a simple but attractive and durable one which should last for a century. The cost is about $400, contributed as follows: Johnson family $100; Madura Church Building fund $150; local people and friends $125; the Christian contractor $25.

"The procession, with band, started at 2:30. First to the low caste streets. Then to the high caste streets. I was a little perplexed. I've seen high castes resent and drive back such processions. Could the Negroes of Alabama parade through the White Quarters? But my fears were groundless, like most fears. These high-caste people had studied as boys in the mission school, rubbing elbows with the low-caste. *They had contributed to the building fund. They bought garlands to honor the Pastors, they joined in the procession with the Christians and when we returned we packed the Church.*

"All except the speakers sat on the floor. There was much singing, especially by groups of children. Fervent were the prayers, especially for God's blessing on the donor and his family. . . . Five babies were baptized, the first being the teacher's son and named 'Abraham Johnson Dorai.' The ending to Johnson means 'nobleman.' I drew back the curtain from the Memorial tablet and told something of 'Jessie Coe Johnson' and her family. . . . These fine humble Christians have waited years for their own House of God. They gathered the fire wood and burnt the bricks themselves. Day by day they gratefully saw it rise. Their contagious cheer spread to the whole village. This Dedication Day was one of the greatest days of their lives. They said, 'The New Year starts for us only in our New Church.' Would that all might know how much cheer and growth $100 can bring to a whole congregation and village."

Lloyd L. Lorbeer

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From Adams, Natal, South Africa:

"There are two of us ordained missionaries for all the church work in Natal—there should be at least five. . . . There is abundant work and we are enjoying ourselves in it richly. . . . *Some people at times wonder whether we as missionaries are not urging our religion upon an unwilling people.* If you could be with us for a few days and see the religious zeal of most of our Zulu pastors, attend some of the services and see the earnestness of these people, and see the changes in their lives and surroundings because of the help of the Gospel, you would be persuaded that we have brought to them something they need and appreciate. *Their cry is not for less but for more missionaries.* . . .

"Do you remember Maria about whom I spoke, whose husband, Madodedwana had beaten her for wanting to be a Christian but who later not only permitted her to join the church but to put on a civilized dress which he bought for her himself? She was here this afternoon with her radiant smile to greet us and brought a beautiful basket which she had made. I am glad to say that she has been faithful to her Lord though her husband is a heathen, and her influence is being felt by him through her witness for Christ."

Bertha H. Stick

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From Chikore, East Africa:

"It is interesting to see how cheaply this Primary education can be carried on here as compared to America. The total cost of the Primary schools for this year 1938 works out at only $2.91 per child enrolled. Of this amount the Government Grants in Aid paid slightly more than half, $1.54. The local communities paid, through school fees, approximately twenty-three cents, and the actual cost to the Mission for each child enrolled was only $1.14! IN SPITE OF THIS IT HAS BEEN FOUND NECESSARY TO CLOSE SIX SCHOOLS BECAUSE OF LACK OF FUNDS and also because of the SHORTNESS OF MISSIONARY PERSONNEL to carry on the work of supervision. . . . During the last weeks of the year most of my time was spent in the schools, personally examining all of the children—a total of over 2000 in 32 schools."

Arthur J. Orner

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From Tunghsien, North China:

"Last year was the tenth of the Annual Winter School. . . . We

had the largest enrollment yet, 67 men of whom 13 are men who have been here before. The School was started in an attempt to develop something like the Folk Schools in Denmark but the environment is so different that there is very little similarity except in the idea that the *spirit* of the school is of more importance than the content of the teaching. We have from the very first emphasized the group spirit of mutual helpfulness and tried to impress on each one the idea that all they are learning and receiving is not for themselves alone but to enable them to be of greater help to their families and villages.

"This spirit makes a difference in their homes and villages. One of the men has started and conducted a girls' school where formerly there had been a school for boys only. Another organized a campaign to raise $1000 to build a plain, six room church so that they would not have to go to the county seat to worship. Another became reconciled to his wife and has sent her and six other women to the training class for women conducted by the Evangelistic Committee for six months during the year.

"It is an interesting fact that while our curriculum emphasizes *agricultural* and *rural reconstruction* subjects, most of the matters which are reported to us as a result of the training in our school are in the field of this change of spirit and of social betterment. Of course there are good results from agricultural training as well, *but they are taken for granted.* It is the *spiritual change that is most conspicuous.*"

James A. Hunter,
Lu Ho Rural Institute

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From Paotingfu, North China:

(Account of tour in country).

"I am off for 12 days in the country. Came 30 miles to L today and on the way stopped for a big meeting at a village. I found there a fine class of girls studying Christianity. We had a thanksgiving service held in the open with a special platform built under a mat shed. The platform was gaily decorated and in the center were the words HARVEST THANKSGIVING MEETING. The best part of the 'Harvest' were 16 persons received into the church. We withdrew to a smaller room for the Lord's Supper. . . .

"The church here has three single rooms but the crowd that gathered could not be accommodated inside and so we hung up our new picture lantern in the yard. . . . There is a fine group of young men between 20 and 30 years of age preparing for church membership. They love to sing and remained until 11 o'clock singing old and learning new songs. There is also a large number of young boys and girls from eight to fifteen years of age.

" . . . There are less than 500 persons in this village and apparently a very good chance of making it a Christian village. The older Christians are very earnest, especially their leader. He is also head of the Coöperative Society and his religion means everything to him.

"It took most of the day to ride my bicycle 30 miles. The roads were very bad, many being dug up and water or mud in the trenches. I also had a head wind. We have a young church in this village containing poor but active Christians. They run a boys' school of 70 students and a girls' school of 30. The rooms are borrowed from church members or friends. They plan a new chapel in the near future. The people love to sing.

"Singing looms bigger and bigger in my mind as a help to evangelistic work. When a hymn is explained and taught to the people they carry away a tune and words in their minds and sing at home or at work. Most hymns are in the nature of prayer and sure to bring help and inspiration. When a hymn is understood and learned I believe it usually means more than just listening to a sermon. . . .

"Tomorrow I return to Paotingfu. I cannot recall any trip where I have found so many villages with large groups interested in the Christian message. In one area I found 30 villages asking for training classes but so far we have been able to find teachers for only 10. In the next county there seems the same mass movement toward Christianity.

Hugh W. Hubbard

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From Istanbul, Turkey:

"The Angora daily *Ulus* informs us that on May 7 there will be put on sale an issue of six stamps, 250,000 of each, in commemoration of the 150th anniversary of 'American freedom,' by which is undoubtedly meant the adoption of the Constitution in 1789. These stamps are to be: 2½ piastres, green; 3 piastres, orange; 6 piastres, lilac; 7½ piastres, red; 8 piastres, brown; and 12½ piastres, blue. They will have as background *the map of the United States,* on which, in the higher values, will be the portraits of *Ataturk and Roosevelt,* facing each other; while in the three lower values, the Turkish and American flags will appear. It is perhaps unique in philately to have any country honor another by exhibiting its map on a set of stamps, or the portrait of its ruler. This series is in connection with the partaking of Turkey in the World's Fair at New York.

"Two other new series of stamps are announced for the near future this year: a commemorative issue for the late President Ataturk, of eight values; the other series will consist of nineteen values . . . on three of which will appear the portrait of the new President Ismet Inonu." *Charles T. Riggs*

With the Boys and Girls of America

On the Edge of Chicago

LIKE some boys, Chicago never knows when to stop growing. It just goes on sprawling further and further over the boundless prairie by which it is surrounded.

Joe lives out at the end of a lumbering bus line in a section to which some optimistic real estate salesman gave the name of Leyden Park. Everything in the neighborhood is half-finished—the streets, the school, and most of the houses. Joe lives in a small bungalow which his father is trying to make a little larger—in his spare moments. Some day they may have separate rooms for Joe and his little sister, Matilda. In the meantime they are filling in the yard with ashes so that when it rains the water will run from the yard into the street instead of the other way around.

Like most of their neighbors, Joe's father and mother are trying to pay for their home. The way things are now the only way that can be managed is for both of them to work. That might not be so bad if their jobs were anywhere near where they live, but every morning and evening both his father and mother spend an hour on the lurching, grumbling bus getting to and from work.

As a result, Joe is head of the house during most of the day-light hours. His mother wakes him up before she leaves in the morning. He in turn pulls Matilda out of bed. Together they eat the orange juice and milk which has been left for them, and then Joe escorts Matilda to kindergarten. At noon he gathers her up again and they go home for lunch together. The only bad thing about kindergarten is that it does not last long enough. In the afternoon Matilda must look after herself. Sometimes she stays in the house, sometimes she plays out, sometimes she visits the neighbors. As soon as school is out Joe begins looking out for her again.

In many ways this is a good neighborhood for children. The streets are so rough automobiles do not drive over them without good reason, and then they go slow. The abundance of vacant lots gives the children plenty of places to play, while the tin cans and fragments of discarded automobiles which are scattered around make excellent toys. In good weather Matilda can always find plenty of things to do.

Leyden House Started Out to Be a Store

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In time of trouble Joe knows just where to go. If Matilda gets a nosebleed or messes up her clothes beyond the ability of a mere boy to straighten out, he runs to see Miss Ruetenik. She is a substantial person with twinkly blue eyes and a ruddy, smiling face who lives upstairs over what was built for a store. Officially this is Leyden House, one of the community centers maintained by the Chicago Congregational Union, but the children call it "Miss Ruet'nik's." They assume that they own both it and her.

Joe's father says that there are not enough people of any particular kind in Leyden Park to make a church, and so they have compromised on Miss Ruetenik "because all she does is love people!" Everybody feels at home with her. Just to meet her one would not suspect

Every Vacant Lot is a Playground in Joe's Neighborhood

that she is an ordained minister and can marry people.

Joe and Matilda have had many good times at Miss Ruetenik's. In the big room downstairs which was once a store they have meetings and games. But the most fun is going upstairs to Miss Ruetenik's "own house" where you can learn to play on the piano or cuddle up in a big chair and draw pictures. Miss Ruetenik believes that everybody down deep is artistic and that all they need is a chance to show it. In her house everybody expresses what is in them, and the best "expressions" are hung on the wall. One of Joe's efforts won this distinction. Matilda has gotten many ideas for her solitary afternoons from Miss Ruetenik, both for drawing at home and for making mud pies when she can play out of doors.

Matilda Exhibits Some of Her Mud Pies

The high point of the year at Leyden Park is when Miss Ruetenik takes a group of boys and girls to the summer camp which the Chicago Congregational Union owns at Tower Hill, Michigan. To spend a whole week jumping on the sand dunes and wading in the lake is Joe's idea of heaven.

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Miss Ruetenik doesn't talk about religion very much, but she does put good thoughts into many minds. The children love her while the older people tell her their troubles. Leyden Park is a better place because she is there.

Along Montana Trails

By Gale Anderson

HAVE you ever been in a strange place, trying to see many interesting sights in a day or two and find it necessary to occasionally stop and think just where you are at? You lose your bearings for the moment because your attention is entirely taken up with the interesting things and events before you.

If you have, then you can imagine the feeling I have had many times this summer while trying to get acquainted with the people in this very large Parish. Powder River County (where most of my work is located) is quite hilly with patches of it covered with the trees of the Custer National Forest. In some states these hills would be called mountains. Some of them rise to 4,000 feet above sea level. Communities are found along the creeks and rivers, in the valleys, on the flats, etc. Except for the oiled highway going from Broadus to the railroad there are no developed roads in the county. The county grader is used to smooth out the main routes a little each year but they are still so poor that one feels, when traveling on them, that they can't lead very far, but they wind around through the whole county and are the only roads in Powder River County that connect the main highways of Montana and Wyoming.

One sometimes wonders how people found their way into these more or less isolated places. They are 80 or 90 miles from a railroad, 40 or 50 miles from the oiled highway and 15 or 20 miles from the county trails. The dim trails leading to the various ranches from the county roads have never been touched by any road machinery. It is going from one ranch home to another, opening and shutting gates, down this gully and over that hill, up and down and across the creeks, driving for miles (at times), between ranches and unable to see more than 2 or 3 ranch homes at a time (sometimes none at all), that gives you the sense of being lost at times.

On such excursions, one forgets his little troubles, he forgets also the chaotic state of world affairs. It is inspiring to travel over this beautiful country, meeting plain, frank, but very lovable folks who have settled far enough from their neighbors to welcome the sight of one with open arms. One is pleasantly surprised to find folks well informed on the major issues of life. Many of them are well educated and most of them have their radios and newspapers. If you want to know humble, but real living, then come to Southeastern Montana!

Owing to delays in construction, the dedication of the new library of Talladega College has been postponed to April 15 and 16.

A Letter to Young People of the Pilgrim Fellowship*

Coalton, Ohio

Dear friends:

While I was attending the First National Council of the Pilgrim Fellowship, I found time to read Ruth Seabury's book, *Dinabandhu,* a second time. It tells the story of India in the most interesting fashion possible. The very name itself has an interesting history.

Miss Seabury searched for a term meaning brother—not blood brother, but that intimate relationship which we share with so few people, that relationship in which a person shares with another his all, as if the other were his true brother. She found such a word, common in most of the Indian dialects, in the term, "Dinabandhu." So we see that this is the story of "our brother" in India in which he tells of his life, the history of his country, his customs, his religion, and himself.

Dinabandhu is a Christian as are his father and mother. This makes all the difference in the world for he has a new freedom and a better home life than most of the people of his age in India. His mother has discarded the rules of *purdah* (that is, seclusion of the women) and goes to the market and among men with her face uncovered.

Dinabandhu is a country boy but he goes to school in the city. There his Math teacher is a Hindu. This teacher is very open-minded and gives the boys some very sound and basic philosophy for the improvement of their conditions. He says, "Caste and superstitious worship and child marriage are underbrush grown up within the Hindu forest. The great trees are the old teachings (Vedas) of the fathers . . . the five Vedic rules are non-violence, truth, self-control, simplicity of living and freedom from material possessions." Dinabandhu learns from this professor the difference between popular and philosophical Hinduism and how far they have gone from the original teachings. But he finds that Hinduism is changing and is becoming one of the leading missionary religions of the East; it is sending missionaries to many different parts of the western world.

Dinabandhu has a Moslem classmate and learns from him the basic principles of Islam. He finds that the rules of *purdah* have wrought havoc among the women and girls, that tuberculosis runs riot and that four or five girls die to every boy in the same age group. But the Moslems have started reform movements and *purdah* is being broken down. The followers of Mohammed are bound together by all praying facing Mecca five times each day.

But Dinabandhu belongs to a religion that has been known and practiced in India for nineteen hundred years. Christianity, so legend says, was brought to India early in the first century by Thomas, the Doubter. It is claimed that he died there a martyr in A.D. 58. In 345 the patriarch of Jerusalem sent a missionary to the weak struggling Indian church and India had no contact with Christians until traders came to its shores over a thousand years later.

At a later time missionaries again came to India to "convert the heathen" and to help the remnants of the Christian church. They have been the leaders in many of the present day reform movements but have been forced to withdraw of late and leave the church to native leaders like Dinabandhu's father. But Dinabandhu needs a friend and is asking for your friendship and help.

This book presents the facts about the history of India, about its people, its various religions, and the work of Christians and other groups in India today. It is truly a background book on India and might easily be used as the textbook for the study of this country on the other side of the world where "our bond-brother, Dinabandhu," lives.

The chapter division makes twelve excellent units for study in a Pilgrim Fellowship group or even an adult study group. The first session might well be an introduction to the study of India and the description of a typical Indian Christian today. The second session would then deal with the geography, early history and the great men of yesterday's India.

Other sections of the study sessions might be on the religious and commercial invaders such as the Parsees, Mohammedans, Moguls, and western Christians, on the influence of Britain in India and how English rule has changed all Indian life. Chapters on the patristic movements, country life, Christian home life and Dinabandhu's experiences when he goes to the city to school —all furnish material for many sessions.

The sections on Hinduism, Mohammedanism, and Christianity discuss the basic principles of the three major Indian religions and tell of their position today as well. They, too, could take care of several hours' discussion.

Dinabandhu: A Background

*Mr. Roy Adams, who writes this letter to his "Dinabandhus" the world over is chairman of the Great Lakes Regional Pilgrim Fellowship.

Book on India is only a small volume in spite of the numerous facts it presents and the complete discussion of the various topics mentioned above. Miss Seabury writes so simply that high school students and those even younger can easily understand, but also in a complete enough way for a thorough discussion on an adult level as well.

I am waiting and hoping for more books in this style from Miss Seabury's pen.

Sincerely,

ROY ADAMS

A Program of Progress

By Harry T. Stock

Do the children, young people, and adults of your church need to understand the Bible better and to use it more thoughtfully? Is family religion at a lower ebb than it should be? Are there people in your community not reached by the churches? Do you need more workers, better equipped to serve your church and church school? Does the entire church need a rebirth of missionary interest and devotion?

If the answer to these questions is "Yes," your church will want to unite with others in developing and carrying out a Program of Progress. Our churches are in the mood to move forward. There is a new understanding that we must move forward together if God's will is to prevail on earth.

It is with the purpose of assisting our Congregational Christian churches to make a united and steady advance that the Program of Progress is being inaugurated, cooperatively, by state conferences and the Division of Christian Education.

This program should be in full swing in September in parishes all across the land. This necessitates intensive planning this spring. On April 10, the basic booklet, *A Program of Progress*, will be available from the Pilgrim Press (10 cents a copy). This may be the basis of local planning.

How shall a church begin? First, someone must feel the need of a vitalized program. Such a person will communicate this concern to others. Soon the matter will be brought before the official board. Then, a representative committee will be appointed to develop and supervise the program during the coming months. On this committee should be members of the committee of religious education, deacons, trustees, officers of every important organization of the church. You, who have read this far, may be the person who should take the initiative.

Before the first meeting of the committee, every member should have read the introduction and designated sections of the booklet, *A Program of Progress*. The church ought to purchase enough copies so that all will have one to consult throughout the coming months.

What, then, is intended by this national program? The purpose is to help the church, during a period of at least four years, to make progress in every important area of its parish activity. The fourteen areas described in the booklet are: Knowing and Using the Bible, Public Worship, Church Membership, Christian Family Life and Church Coöperation, Reaching the Unreached, Our Missionary Responsibility, Social Action, a Graded Program for Children, the Pilgrim Fellowship, a Program of Adult Learning, More and Better Workers, Adequate Printed Materials, Improving the Physical Equipment, Personal and Group Stewardship.

Clearly, no church can make satisfactory gains in all areas at once. Too little may be accomplished if too many things are attempted. It is recommended, therefore, that certain areas be chosen for each year. Every local church should begin with those matters which seem most urgent.

But many churches will choose the five areas selected for national emphasis in 1939–40. They are: Knowing and Using the Bible, Christian Family Life and Church Coöperation, Reaching the Unreached, Our Missionary Responsibility, More and Better Workers.

From ten to fifteen possible steps in a Program of Progress, in each area, are described in the booklet. Every month, in THE MISSIONARY HERALD, in *Advance*, and in the state papers there will be articles describing what has been done and what churches may do. This is the first time, at least in many years, that our churches have been challenged to move forward together on an all-round parish program. There are undreamed-of possibilities in the plan.

Will your church be one of those which joins in this forward movement? If so, no time should be lost in making preliminary plans. Three months remain before summer. They can be fruitful, energetic months if they are spent in getting ready for the fall program. Order your copies of *A Program of Progress* immediately. You may also want the attractive wall-chart on which the challenge is constantly kept before the church and on which may be registered the degree of your progress (15 cents, from the Pilgrim Press). More next month!

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In our fellowship are
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Some rivers are still crossed by ferry. This one is propelled by the motor of a defunct automobile

Where the highway crosses a swamp near Waycross, Georgia. Carl Parker, pastor of Friendship Parish, is in the foreground

Although meeting in mid-March, this week-end Conference of Alabama college students adjourned to the campus of Thorsby Institute for open-air recreation

ıral South

es on small farms. It is the most densely
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hurches located in Virginia, North Carolina,
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cities of our land. Through summer con-
g of superintendents and extension workers,
equipped pastors, the Board of Home Mis-
a more effective service to their communities.

Much of the social life of Georgia takes place on the front porch

At the left they are waiting for "preaching" at Blackwoods Church in Southern Alabama

Paint works wonders with rural churches. This is Brown's Chapel, a North Carolina Christian church

God's One Family on Earth: The Ecumenical Church*

By Henry Smith Leiper

Scripture Reading: The High Priestly Prayer of Our Lord: John 17:11-23.

Hymn: "The Church's One Foundation is Jesus Christ Her Lord."

Prayer: (*Leader's introductory call to prayer:* Having listened to this prayer of Jesus, which far more than the short prayer he taught his disciples is "the Lord's Prayer," and having been again reminded that four times in that single great outpouring of his soul, he asked for the unity of his followers in the Church, let us pray for the unity of God's one family of which we are part.)

Comment: Jesus himself gives us the reason for his supreme petition at the hour when he faced the greatest crisis of his life—"that the world may believe."

How strange it is that we should expect the world to believe in our witness to divine Fatherhood and universal brotherhood when our witness is so divided!

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May our study and thought be no mere intellectual undertaking, but may it involve our wills as well as our minds and awaken within us anew the high purpose to let the oneness of God's family be manifested in our own attitude toward all who love and honor Our Lord.

May God show us clearly that even the Almighty Creator of the ends of the earth cannot answer that prayer in its fullness without our own assent. The oneness of Christ's Church depends in part of necessity upon the attitude of its every member.

In a world where Christianity is threatened as it has not been in many centuries, where persecution is a common experience of thousands of our contemporary Christians, and where whole nations are employing the most ruthless means to destroy the Church, we face a crisis. May God reveal to us how important it is that we should desire what our Lord desired when he faced Calvary!

Hymn: "O God Our Help in Ages Past, Our Hope for Years to Come."

Leader: What idea can we assume to have been in the mind of Jesus as he prayed for unity among his followers?

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(By question and answer method, if possible, let the leader bring out the fact that practically none of the things which we usually discuss when speaking of Christian unity existed when he uttered his prayer in the Garden; not a single Church had been founded as far as we know; his followers had not yet been called Christians; not a line of the New Testament had been written; not a creed was in existence save the affirmation of Peter, "Thou art the Christ . . . ," and that was not written; there was no formal or legal organization of the followers of Jesus; there was, obviously, no tradition; the two sacraments of Baptism and the Lord's Supper had just been established, but the latter had never yet been celebrated save in its institution by Jesus himself.

So it seems hardly thinkable that his desire was for a certain adherence to a given visible congregation or group of congregations; or for a standard attitude toward the New Testament; or for a specific creed; or for a certain type of organization; or for a special interpretation of tradition; or for some philosophical interpretation of the meaning of the symbols selected by himself for the Sacraments.

What they would have who were his followers if they had what he longed for was a sense of family oneness—a common relationship to him and through him to God—and, therefore, a real relationship with one another. All men are not brothers if they do not have the same Father; and conversely, if they have the same Father the more truly they become conscious of their oneness with Him and the more inescapable is the realization of their oneness with all others who acknowledge that supreme relationship.)

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Consider what family unity really is. It is not primarily organizational, or legal, or formal, or intellectual. It is not something which man creates or can utterly destroy. Does your unity with your Mother consist in intellectual agreement with her, or political or economic conformity? Does the form of domestic government which applied in your home as a boy have to apply now in your home as a man if family unity is to continue to be a fact?

Just as entrance into a human family by physical birth makes you irrevocably part of it, united by bonds which may be disowned but cannot be dissolved, just so entrance into the Church as the one family of God by spiritual birth, signified

*Eighth in a series of ten programs for 1938–39. Dr. Leiper is Executive Secretary of the Universal Christian Council for Life and Work: American Section, and has been an active leader in the movement for a World Council of Churches.

by some formal recognition of conscious membership, makes you irrevocably part of it—part of the whole; not of a denomination but of the Church Universal.

This is why thoughtful Christians are saying in various ways that Church unity is not something which we have to create or organize or formulate. It is essentially something that God has already created, that must exist in deepest reality wherever spiritual rebirth has taken place. It is a consciousness of relationship, underneath all outward differences.

But having said that the *basis* of Christian unity is fundamentally a "given" thing, and that it is spiritually subject neither to man's creating nor to his destructive activity, we must go on to say this: *like family unity it requires expression in a practical world.* It is not a mere disembodied ideal suspended in space. It implies certain kinds of outward manifestation through organization, coöperation, witness and common life.

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While thinking of these as applied to the Church, let us keep in mind the analogy of the family rather than that of the political state, the legal coöperation, the theological bloc, the social class, or the academic tradition.

What would a thoughtful Confucian say if you told him that the Christian Church in the world was not one in any tangible and visible sense? He would express incredulity and begin by asking you such questions as these: Do not all Christians worship and seek to serve the same God? Do they not all find him revealed in the one personality—Jesus of Nazareth? Are they not all baptized in the same name? Do they not all pray the same great prayer? Do they not read and preach the same Bible? Do they not all observe the same sacrament of the Lord's Supper? Do they not all use the same symbol of the Cross? Do they not acknowledge the same basic ethical codes? Do they not know that for a thousand years after Christ there was but one great and universal Church from which they are all offshoots directly or indirectly, and whose saints and martyrs they all acclaim? If these be not evidences of essential unity what are they? And in what should unity then consist?

You might reply to our Confucian friend: "The answer to your queries is 'yes'—but the various kinds of Christians are separated and fail of conscious unity because they interpret these things in different ways. They have accustomed themselves and their children to think of the Church as divided into hundreds of fragments whose leaders spend much time fighting against one another."

He would shake his head in amazement! At least he would take his departure with a simple ceremony of friendliness. He would *shake his own hands.* And in so doing he might well provide the discerning Christian with part of the answer to the dilemma of difference. The *reality of the thing symbolized does not depend upon the use of an identical symbol* or upon an identical interpretation of the symbol used."

We are not dealing with a trivial matter. The dynamic center of church unity is the mind of Christ. The nearer we come to him the nearer we will find ourselves to one another.

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The Ecumenical Movement. In response to the new realization of need for an outward and visible expression of the family unity of the divided Church—existing now throughout the world in well over two hundred denominations—there has arisen what is known as the ecumenical movement. Results obtained through a series of Christian world conferences have led to the definite proposal for a *World Council of Churches* which shall provide a framework and one visible "household" organizationally for the whole Christian family—or for as much of it as is willing to come in.

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The story of the development of the ideas which have led up to the formation of the World Council is rather complex and covers some third of a century. In brief it is this: As a result of various world conferences beginning with one in New York in 1900, and a particularly influential one in Edinburgh in 1910, there came into existence several independent movements, interdenominational and world-wide in scope, which sought to develop Christian coöperation and unity in special fields of action—missions, peace, student work, social service, international relations, Sunday School work, being examples.

New York, Edinburgh, Constance, Stockholm, Lausanne, Jerusalem, Oxford, Utrecht, and a few other cities have been hosts to meetings which in one way or another led toward the launching of a body more inclusive and official than any in existence. It will deal in time with all aspects of the coöperative work of the Churches and wherever possible foster actual unity in organic form after the way has been prepared for it and the spiritual groundwork laid.

Not only Protestant Churches, but Old Catholic, Eastern Orthodox, and others have been involved and are among the streams which flow into the *World Council of Churches.*

The form of organization, its objectives, its membership, its support, its relation to existing bodies—all these things are important. But more important still is the fact that the Spirit of God seems to have been leading unmistakably toward this in many lands and among many

different and widely separated church groups who have long since lost the consciousness of their common heritage and formed the habit of emphasizing their differences and overlooking their many existing foundation unities.

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Of course, from the point of view of practical outward organization there is as yet no Ecumenical (i.e. universal) Church. And there can never be one in the fullest sense so long as there are great companies of organized Christians who stand apart from their fellows.

But for many centuries the one Church throughout the world was conscious of its visible unity. To suppose that it cannot again be ecumenical (universal) is to suppose that its Founder and Lord would have prayed for something which is impossible. With men it may be impossible. But with God all things are possible!

Turning the matter around in another way we realize with a shock that God himself cannot force unity upon the Church. It can come only when the wills of men are brought by their own choice into conformity with the will of God. Toward that consummation each of us, therefore, can contribute if we will to do so. If our attitude *is* ecumenical, then we can face with equanimity the query: "What, I wonder, would my Church be, if everyone in it were just like me?"

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Concluding Hymn: "God of Our Fathers Whose Almighty Hand . . . "

Prayer: (For the will to understand the nature of the Church, to appreciate our heritage, to recognize that its unity is not an intellectual but a spiritual thing, and to do our part toward realizing the desire of the Great Head of the Church for its essential unity.)

Secretarial Side Lights

The Associate Secretary of the Church Building Department

William Kincaid Newman is the bright young man of the Board of Home Missions. He smiles as only youth can. Although his age is something of a mystery, it is a safe guess that he is the youngest person employed at 287 Fourth Avenue in an executive capacity.

Mr. Newman is a Philadelphia lawyer with an impeccable Congregational pedigree. His great-grandfather went to Illinois in 1842 as a pioneer pastor. His grandfather, from whom he takes his middle name, was for many years secretary of the Home Missionary Society. His mother is known for her activity in our churches in Philadelphia, Pennsylvania, and even the regions beyond.

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In his earlier phase Bill Newman graduated from Germantown Academy, took his bachelor's degree with honors at Princeton in 1931 and completed his law course at the University of Pennsylvania in 1934.

Mr. Newman

By way of ecclesiastical activities, he has been a deacon of our church in Germantown, Pennsylvania, for some years and served as secretary of the Congregational Club of Philadelphia for six terms. He has been chairman of the Social Action committee of the Pennsylvania Pilgrim Fellowship and Philadelphia representative on the Pennsylvania Conference Social Action Committee. His chief interests in this field are Peace and Housing. In two years he addressed over 13,000 people on these subjects.

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The mature phase of Kincaid Newman began when he arrived in New York City on December 1, 1937, where he has proven to be a handy person to have about. He is assistant clerk or assistant secretary to a large part of the denominational alphabet, which is a great relief to those who formerly toiled over the minutes. In addition to keeping an eye on several million dollars of loans, he dispenses legal advice to anyone who needs it. So far as we have been able to discover he has no bad habits.

Devotional Materials*

By Mrs. George S. Wheaton

Music: One verse played softly, not sung, of "Dear Lord and Father of Mankind" or "Just As I Am Without One Plea" (Tune: Woodworth).

Leader: O God in whom there is calmness and peace, in whom the discords of this noisy world find their eternal harmony; grant to us we beseech Thee, hushed and attentive minds, that may hear the voice that is ever speaking to our consciousness. O God, we are in Thy presence; though our eyes cannot see Thee, nor our hands touch Thee, yet in our hearts and minds we can feel Thy presence. Make Thyself known to us in this time of silence.

Silent Meditation

O Thou Eternal, in whose mystery we live, subdue our minds and soften our hearts as we bow together in the fellowship of prayer. Create in us that purity of heart that discerns Thy truth and Thy will, and that love which admits us into communion with Thee and harmony with one another.

Silent Meditation

O Thou solver of human problems, may our helplessness be Thy opportunity and our deep need Thy open door. Lord, we ask not for escape but for inspiration, not that our burdens be lifted, but that we may be made strong to bear them.

Silent Meditation

Lead us through the gates of prayer into a large and quiet place of vision, that we may renew our faith, quicken our insight, and regain power and poise of spirit. (*Adapted from a Y.W.C.A. worship service*)

Music: One verse of hymn played very softly, but not sung —"O Master Let Me Walk With Thee" (Tune: Maryton) or "Holy Spirit, Truth Divine" (Tune: Mercy).

* * *

Scripture: Jeremiah 31:31-34 (Moffat's translation).

"Behold a day comes, the Eternal promises, when I make a fresh compact with all the house of Israel . . . This is the compact I make . . . I will put my law within them, writing it on their hearts; and I will be a God to them and they to me a people; no longer shall they have to teach their fellows, each instructing each, how to know the Eternal; for they all shall know me, both the great and small."

The prophet Jeremiah lived and spoke in a day when his country seemed hastening to its downfall because it had turned from the path of righteousness and justice. Then we hear his clear voice of faith ringing out in the words we have read (*the above quotation may be read now if desired*). They are not only an expression of faith and hope; they give also a missionary interpretation of religion, painting a picture of equality of opportunity and of neighborliness and brotherhood which can be made real only if we who bear God's name and sign keep our covenant with Him.

Our forefathers kept this covenant and over a century and a half ago started the missionary movement. Very early there were preaching tours among the Indians and among the unchurched primitive communities to the westward.

Down through the years the part of Home Missions has been to give spiritual reality to the ideals and dreams which went into the founding of America: "Dreams of a land in which life shall be better and richer and fuller for every man . . . dreams of a social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable." (James Truslow Adams' *Epic of America*, page 404.)

"Home Missions" is sometimes spoken of as a continuing task. Let us think of it today as a continuing *opportunity*, an opportunity to help in the training of minds, the healing of bodies, the growth of Christian character among the disadvantaged under our flag. Let us build on the heroism, the achievements and the sacrifices of those who conceived and carried on these enterprises in the past, and let us think together of what we can accomplish within our own circle of influence as individuals, and as organized groups of Congregational Christian women at work "cultivating the spirit of Christ in every area of human life."

* * *

Reading: For Negro-Americans (in unison or by leader)—

We will work and pray to the end that, both in our own communities and in the nation, the Negro may have unprejudiced justice before the law, economic equality in our common industrial and commercial life, freedom of education and the essential privileges of American citizenship. We pledge our continued support to the Ameri-

*May be used as a complete service, or different sections may be selected and rearranged to suit any occasion. There are four natural divisions: realization through meditation and prayer; missionary interpretation of religion from the words of Jeremiah; our opportunities for service among disadvantaged peoples under our flag; consecration through worship. Background materials: *Custodians of the Pilgrim Spirit,* Herman Morse's *Toward a Christian America, Towards a New America* (Social Action pamphlet February 1, 1937), *In America, For America* (Report of Board of Home Missions for 1937), *Programs for Adult Groups*, 1937–1938, *The City Tests the Church* (Missions Council free pamphlet).

can Missionary Association in its far-seeing plans for developing high standards of leadership within this group.

Reading: For Indian-Americans—

We will undergird by our practical and spiritual support those who are intelligently and sacrificially carrying on the work with these native Americans. "The church's work with the Indian Americans must be a ministry for the whole personality of the individual and the group."

Reading: For Spanish-Americans—

We will work together so that school and hospital facilities and other much needed community services established by our denomination in New Mexico and Puerto Rico may be made available to greater numbers. We will pray that all denominations, Catholic and Protestant, may work together for the higher welfare and destiny of this group living under our flag.

Reading: For the Highlander-Americans—

We will encourage by our deep interest and our aid the educational leaders of these sturdy descendants of our pioneer stock, leaders who are themselves pioneering along new lines, and are encouraging the young people under them to learn by doing and thinking and, above all, by living.

Reading: For the Rural Community—

We will help to conserve the vital and cleansing forces that are still found in the churches and communities of the countryside of our nation. We will think of the nation's farm problem as the concern of us all—whether problem of share-cropper or tenant farmer, whether of the north, the south, the east or the west. We pray that the picture of hope given by Jeremiah (Jer. 32:15) may become a reality: "Houses and fields and vineyards shall be possessed again in the land."

Reading: For the City and Its Church—

Upon this theme, we, the Protestant women of America, are concentrating with both hearts and minds this year. May we help to bring to pass the patriot's dream that "our alabaster cities gleam undimmed by human tears." Let us strive to make our churches centers of transmission for spiritual impulses, not merely "architectural incidents in the urban scene." Let us help our city churches feel responsibility deeply for the less favored sections of the community, and pray that the church may in truth be "a Christian brotherhood seeking to transform the world into the kingdom which Christ proclaimed."

Music: thoughtful, devotional singing of "O Beautiful for Spacious Skies" (Tune: Materna) or "Hail the Glorious Golden City" (Tune: Austrian Hymn) or "Where Cross the Crowded Ways of Life" or "We Would be Building; Temples still Undone" (the Youth Song by P. Deets, tune Finlandia).

Scripture: Revelations 21:1-3.

Closing Prayer: Our heavenly father, make us unresisting instruments for helping to bring Thy Kingdom of Heaven, in all its love and beauty and harmony, from invisibility to visibility, into the hearts of men. Amen (By Glenn Clark).

Walter Judd Makes a Correction

"On page 511 of the November issue of The Missionary Herald there is a statement which is not very important but which nevertheless is not accurate in so far as it purports to give my own position. The two main points of disagreement are that it reads as if the reasons that brought me home were (1) the trying to save just the life of *China*, and (2) horror at "all those forms of atrocity that inevitably follow a military invasion of a helpless people." Neither of those is the truth. My chief concern as I have repeatedly stated is not the fate of China as such. I am identifying myself with the Chinese only because in this case the Chinese are overwhelmingly in the right. It is the righteousness and unrighteousness of what is going on that is my dominating concern. The menace is to all humanity, including Japan and America, as much as to China.

"Second, one of the main purposes of my message has been to try to make clear that it is not the individual atrocities such as have occurred more or less in every war that are important, but rather that there are far deeper atrocities in this war, portentous for the future. The ruthless attack is not primarily upon a nation's armies or defenders but upon its society, its culture, its scholarship, its moral integrity and freedom. *These* are what the cold-blooded attack on civilians, wounded and captured soldiers, women and children, schools, the introduction of heroin, etc., mean to me. To ignore the ominous danger for Japan as well as for China is sheer folly."

Someone Just Told Me

SINGING Christ into the heart of India is the new venture of Rev. Emmons E. White of Manamadura.

This is not as simple as it sounds. India loves a story—especially a story in song—but it must be in the tongue of the listener and in the musical form and rhythm familiar to him. To acquire skill in singing Indian music the way Indians like it is no small job. It is often a long, difficult and perspiration-starting proposition!

But Emmons White has done it —and has made his professional debut with honor. He has performed before an appreciative audience a "Kalakshepam," or "musical sermon."

In addition to all his other duties at the mission Mr. White, after his last furlough, started studying Indian singing with D. A. Arthur of Madura, a professional Indian singer and a Christian. Mr. White is the owner of a pleasing baritone voice and music has long been his hobby. He had studied Indian singing before but not in such a serious way.

The first sermon Mr. White mastered was "The Prodigal Son." Writing out his own ideas and outlines in Tamil he gave them to Mr. Arthur who put them into 12 lyrics each emphasizing some truth or high point in the sermon.

It took nine weeks—not consecutive—to finish this first sermon but early in December came the great test in the recitation hall of the boarding school at Manamadura. Wearing Indian clothing Mr. White arose. Behind him sat his teacher to give moral support and sing snatches when Mr. White needed to get his breath. A sermon in song after the Indian fashion lasts not less than an hour and a half.

The teacher, Mr. White writes, seemed like a veritable Rock of Gibraltar when the fear that he might get stage fright and stop singing assailed him. At Mr. White's right was that most important individual, the drummer, a Hindu professional. He played the "mruthangam"—which rested on his lap—by using the fingers or half-palm of each hand, one to each drum-head.

"The left hand head is tuned to a fifth below the octave of the key in which one sings," writes Mr. White, "while the right hand side is tuned to the key note itself. The drummer, therefore, is very important for both pitch and rhythm. On my left sat the music teacher of our boarding school, Mr. J. Daniel, himself a singer of rare ability. He worked the bellows of the small organ which sounded the 'drone' chord notes of the key."

It was a real ordeal. "I knew if I got through the first song, which was a regular Waterloo, I would get through all the rest," Mr. White confesses. Of course he had preached in Tamil many, many times and even sung in it before but never had he combined the two in real Indian fashion.

The caliber of the audience was highly significant. The elite of Hindu Manamadura occupied the front seats. There were lawyers, high school teachers, the Indian Court judge, the post-master, the Brahmin President of the Local Congress Party and many others.

"I do not think I could ever have hoped to draw so large a crowd of *intelligent* non-Christians in town to listen to me, a foreigner, preach the Gospel in Tamil, if it had not been for the music! The Indian medical officer of our leper hospital kindly acted as chairman and our pastor made the opening welcome speech," writes Mr. White.

In India it is customary to garland a singer early during the performance. When Mr. White saw the many garlands being brought for him he knew that it meant his efforts to master this method of evangelism had won the whole-

Says Mr. White: "The preacher's face may appear a bit grim. But it is real work!"

hearted approval of the Indians. That, rather than any fear of his audience, was nearly his undoing. Emotion almost got the upper hand and Mr. Arthur, his teacher, had to carry on valiantly until Mr. White had control of the situation.

"Few things which I have done in India during the year 1938 have given me greater satisfaction than the fact that I have begun to sing to India of the *joy* of the Christian life," he says.

When it was all over many leading citizens arose and publicly expressed thanks. Mr. White's teacher was so full of happiness he could not eat his rice and curry at the meal afterward. He was presented by Pupil White, after a time-honored custom, with a gold ring, a neck-cloth and fruit.

Emmons White plans to keep repeating this sermon until he has perfected it and then he will start on another. He hopes his example may encourage a new crop of Indian preachers to arise and do the same thing. The Manamadura School teaches music and its pupils won the singing prize at the Madura Convention last September.

Rev. and Mrs. Emmons White are the missionaries abroad of the Payson Park Church, Belmont, Mass., Rev. Richard H. Bennett, Minister; Eliot Church, Roxbury, Mass., Rev. Charles C. Keith, Minister; and the Second Congregational Church, Palmer, Mass., Rev. Richard K. Morton, Minister, where for three years Mr. White served as pastor during an enforced "depression" furlough of about five years. Space will not permit a summary of his work but the fact that he is District Missionary in an area as large as a county, with some 400,000 population, hints at his responsibilities. Mrs. White, in addition to keeping her home, manages a Boarding School and supervises Indian Bible women in their village work.

Our engravers entitled this picture, "Holding hands in a garden." And we add: "Yes, and these lovers are no other than Chiang Kai Shek of China and his remarkable wife."

What this great team is doing for Western China right now reads like a miracle.

Upon these two great spirits rests the destiny of China. Pray for them.

Camera News

By Dorothy P. Cushing

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(Above) Lady Lumley, Governor's wife, visits the Mary B. Harding Kindergarten Training School, Sholapur, India; left to right: Miss Miriam E. Rogers, teacher; a guest; Lady Lumley; and Miss Margaret G. Hammaker, Principal. The garland around Lady Lumley's neck was made of puffed rice by the girls.

SWEET MUSIC FOR HER LADYSHIP

The School orchestra plays with Indian instruments. The bowls contain water.

"LET ME TELL YOU A STORY!"

All children love stories. A Glory Kindergarten teacher-to-be tells the youngsters a tale. It is experience for her and fun for them.

LADY LUMLEY HONORS SCHOOL

SHE CAN DO IT!

A tea party at the Glory Kindergarten Training School, Kobe, Japan, with Principal Catherine Tracy Akana in center. She wishes this picture to prove that she *can* sit and partake of food like the Japanese —"for the time it takes a camera shutter to open and shut!" she adds honestly.

Foreign Flashes

• *AN ILL WIND BLOWS GOOD*

The roar of the hurricane in New England this fall was heard in Madura, India. Touched by the dramatic stories in press and mail the girls of Capron Hall School, and the Orlinda Childs Pierce Memorial School, out of limited means voluntarily made a contribution of 80 rupees ($28.07) which they sent through the American Board to the pastor of the Lebanon, Connecticut church destroyed by the hurricane. They sent it there because their beloved principal, Miss Katie Wilcox, is a Connecticut woman and is spending her furlough in that state. Both Christian and non-Christian students contributed with a prayer and a song.

• *THE AFRICAN CHURCH PUSHES FORWARD*

A second pastor has been ordained by the Sachikela church in West Africa. He is Paul Kavita Evambi. He is not a young man. His memories go back to a boyhood when caravan trips to the coast were the ambition of youth. Sachikela Mission station had just been founded. Kavita heard of the school. "First you must go on a caravan trip," insisted his relatives. "NO, tomorrow I go to school!" Kavita replied firmly. And he did! Later he became a Christian and brought his whole family into the new faith. The proudest person at his ordination was Mrs. Evambi—now an honored Mother in Israel.

• *AMIDST WAR AND SORROW*

In Fenchow, "Occupied China," three Chinese workers were ordained in March. This was the first ordination in Fenchow. Two of the men, Chang Yao Chai and Kao Hsi Ts'ing are Fenchow men, the third, Wang Chin Wen, comes from Shantung but has been for eight years principal of the Harwood Bible School in Fenchow. These men for years have carried faithfully the burden of evangelistic work standing strong in times of danger.

• *THE SPIRIT OF NEESIMA STILL LIVES*

Night still held day in bondage as some 300 students, mostly men, climbed to the grave of that great Christian of Japan, Joseph Hardy Neesima, founder of the Doshisha, Kyoto, Japan. Among these Japanese students was a girl who acted as chairman of the ceremony, a thing which seldom happens in Japan. Dean Kyoji Tominomori of the faculty of Doshisha spoke of Doshisha as "the body of Neesima," the institution or means by which the "brave, bold, pioneering spirit of Neesima was to be made to live on in Japan."

• *SEND HELP*

A plea from North China missionaries comes for prayers and letters from the home folks. "Keep writing. We feel the need for going deeper into our religious living and covet that wide fellowship of prayer 'that binds us with golden chains about the throne of God.'" An additional frantic appeal is added: "We MUST have recruits."

• *HUMES HONORED ANEW*

On its 63rd birthday the American High School, Bombay, India, was renamed the HUME High School in memory of its founders, Rev. and Mrs. Edward S. Hume. Past and present students, faculty members and many dignitaries from church and state circles attended the ceremonies. The Prime Minister and Mayor of Bombay sent greetings. Dr. Douglas Horton, Secretary and Minister of the National Council of Congregational and Christian Churches, gave the main address. Mrs. Horton unveiled the new name of the school. "I am glad we were able to give the ceremony more of a religious than a public significance," writes Principal S. F. R. Ramdas. "My endeavor in conducting the school has been not only to equip my pupils with what best I can give for their national or social or economic preparation but to give them a vision of the highest light I have seen; teaching them to seek His righteousness so that all these other things may be added unto them."

WHAT IT MEANS TO BE A CHRISTIAN

The first Japanese baby to be born in a mission hospital in North China with a Chinese nurse officiating reported from Tehsien. The arrival is the son of a Japanese restaurant man in Tehsien and a very beautiful young wife. The nurse, Miss Wang, came down to Albert C. Hausske, business manager of Tehsien Hospital, and said her patient wished to buy one of Mrs. Hausske's books, *Information Pertaining to Children from Birth to One Year*. Replied Mr. Hausske: "The compliments of the author's husband—please *give* the lady copy." Now Mr. Hausske thinks it might be a good idea to present a copy to each new mother. Nurse Helen Dizney reported that one Chinese expectant mother bought *three* books in advance. Mr. Hausske now wonders if she anticipated triplets.

"WE ARE ALL CHRISTIANS"

In February Foreign Flashes there was told the story of the Christian inquirers from the Mang caste near Rahuri, India, who cried to Rev. and Mrs. Joseph L. Moulton, "We don't want money, or food, or clothes. We want you to show us the way to God." Now we learn that these people have presented themselves for Christian baptism by families. Caste villagers stood by and watched. The Mahars, from whom many Christians come in that area, had shunned the Mangs. But at this ceremony bitterness was forgotten and they joined in welcoming the new members of the fellowship. "Before, we could defile and be defiled," they said, "but in this New Life that is not true. We are ALL Christians." These two poor groups are planning how they can jointly put up a simple mud church. Rev. and Mrs. Moulton ask the prayers of American Christians for this new little church.

NOT ALL PEACE

Life is far from calm even in areas where the war machine has rumbled on in North China. On a village tour, two American Board missionaries carrying cholera inoculations were suddenly confronted with the fixed bayonets of Japanese soldiers. After showing their credentials they were finally allowed to proceed. They got but a short distance when they met a Chinese mobile unit standing guard with hand grenades. A word let them pass here. All this is a strain for the missionary on errands of mercy and help but think of the villagers who live constantly in such an atmosphere. Yet some would say, "Leave China, American missionaries, and abandon these fellow Christians to their fate. What is it to you?"

THE BAKE POT

A cross between the work of a Farm Bureau and an agricultural course for girls is carried on by workers in Africa as they go out from Mt. Silinda, Inanda, Dondi, and other points to reach the women and girls in the isolated areas. They call it "extension work" or "winter schools" and often students accompany them. They use a bake pot—a large flat-topped, flat-bottomed kettle—and the women learn how to make the common peanut, sweet potato and corn into mouth-watering new dishes. They learn hygiene, sewing and have worship services and story telling in the evening. Over 200 such women greeted these workers from Dondi at a spot 60 miles distant into the bush. It is a time of great joy for them when they can hear the Message and learn new ways.

"MASSACHUSETTS THAR SHE STANDS"

When Governor Leverett Saltonstall went into office this January as the first Republican Chief Executive of the Commonwealth of Massachusetts for eight years, one of his supporters by vote was Dr. John K. Browne, oldest living graduate of Harvard, 95 on his last birthday, and veteran missionary of the American Board from Turkey. He is the father of Alice Browne Frame of China. Asked by Mrs. Arthur G. Robinson of the Walker Missionary Home if he remembered his *first* vote, Dr. Browne replied, "I cast my first vote for Abraham Lincoln in 1864."

A TURKISH TALE

Muharem with his mother, before he was taken care of by the Child Care class in the Merzifoun School, now closed. A sickly little fellow, 18 months old and weighing only 13½ pounds, writes Lynda Goodsell Blake.

AND THEN

About 10 days later the same young man gets a bath, looking somewhat vexed at the publicity, but with such a pretty nurse, oh, well . . .

THEN HE WALKS OFF WITH A PRIZE

Weighing 27½ pounds about 8 months later, Muharem, still solemn, shows what good mothers those Merzifoun girls would make.

THE BEGINNING AND THE END

"Pompish"—the title for an old and respected Armenian woman, holding baby Jacklyn Blake in Merzifoun, Turkey. Pompish is 92 and Jacklyn at this time was only five months old. When this station opened Pompish was a young girl of 14.

THEY LOVE VOLLEY BALL

Every spare moment boys play volley ball in American College, Tarsus, Turkey. Here they are competing with a team from Adana. John W. Scott of American College says "We won!"

Lessons Learned at Bricks

For the first six weeks of the year a happy group of men and women ranging in age from 18 to 70 attended the third annual Rural Life School which the Board of Home Missions conducts on the campus formerly used by Bricks Junior College in eastern North Carolina. At the end of the session the students drew up this statement:—

"The following things became a real part of us during our happy days at Bricks:

1. How to talk more intelligently.
2. How to improve our manners.
3. How to plan a balanced meal.
4. How to entertain our friends in our homes.
5. How to serve the table properly.
6. How to work and play together.
7. How to crochet and knit.
8. How to decorate our rooms more nicely.
9. How to be punctual and thrifty.
10. How to use a greater variety of foods.
11. How to make homelife more pleasant by having an organized routine of work. (For instance, a special time for the planning of scientific meals.)
12. How to conduct ourselves in Sunday School, Church services, and forums.
13. In selecting cooking utensils we found a great pleasure as well as an education.

The young men of Bricks Rural Life School gained much that is useful from the talks by experts on horticulture, stock raising, poultry raising, farm records, etc. They got the idea of the relation between man and plants and how both may grow in abundant health."

Another Settlement House in Japan

The picture below was taken last April when the Biwajima Airinkwan in Nagoya was dedicated. Floyd Roberts, missionary, is speaking. The Settlement is his dream-come-true, and will be one channel of Christian influence in "Japan's second city."

Given by thousands of Americans, the "Center of Love" is indeed a "symbol of traditional friendship," a bond of international fellowship.

Books

To save space given to the names of publishers of books noticed, volumes by each publisher are grouped.

Two of the books prepared for the Madras Conference are printed by the **Roundtable Press,** New York. *The Church Faces the World,* edited by Samuel McCrae Cavert, contains papers on: The Social Function of the Church, by the editor; New Emphases in Christian Social Teaching, by John Bennett; The Social Significance of Christianity, by Richard Niebuhr; The Church and the Community, by John Reisner; Church and Community in Relation to Education, by Ernest Johnson; The Church and the Family, by Foster Wood; The Church and the Politico-Economic Situation, by A. J. Muste; The Church and the Consumers' Coöperative Movement, by Benson Landis; The Church and Problems of Race, by Allen Chalmers; The Significance of the American Experience for the Younger Churches, by Luman Shafer. The other book is *Christian Home Making,* edited by Mrs. Robert Speer and Constance Hallock. Mrs. Speer, Margaret Speer, Mabel Emerson, Mary Sweeney, Sue Weddell, Mrs. Leslie Swain, Mrs. J. L. Dodds, Mrs. Sanford Cobb, write on Christian Homes in Africa, in America, in China, in India, in Japan. William Paton, Secretary to the International Missionary Council and Editor of the *International Review of Missions,* has just published **(Macmillan)** *World Community,* which treats of the breakup of the older community, the remaking of society, what the duty of the churchman is under such conditions in the changing of men, in the connection of the church and national life, in the strengthening of the universal church.

The **American Tract Society** gives us *George Whitefield: the Matchless Soul Winner,* by Edwin Noah Hardy.

Whitefield, like Moody, is one of the "Saints" of the American Tract Society, and the bicentenary of the former's first visit to America (May 7, 1938) had been made the occasion of the "publication of a new and up-to-date biography of that famous preacher."

As a popular treatise the book focuses upon Whitefield's personal characteristics and achievements. The portraiture of the great evangelist is delineated, but special emphasis is laid upon the supreme passion of the man to win souls to Christ and the effect of this passion upon his life and action.

Such a book cannot fail to stimulate its readers to greater vigor and more aggressiveness in personal evangelistic work in their own churches and communities. Through this contribution Secretary Hardy of the Tract Society has cleared away some fundamentals for successful building in the work of the Kingdom.

The Society also publishes *The History of Christianity in America,* by Frank Grenville Beardsley, who is a member of the Society of Church Historians, and who takes us from the religious beginnings in New England, in the Middle States, in Virginia and the South, through the Great Awakening, the Revolutionary Era, the Restless Era, the Great Revival of 1857–1858, and other periods, down to the times of the World War and after.

Fleming H. Revell publishes *Out of the East: India's Search for God,* by William A. Stanton, who was for forty years missionary in South India. Giving two chapters to India's Quest, the author has shown what she has already found: that the Untouchables are coming home; that the walls of caste are breaking down; that the Hindu woman finds release; that the Brahmans, the "twice-born," are being won. A chapter each is devoted to Narayan Vaman Tilak, Christian Poet-Saint; to Pandita Ramabai; to Sadhu Sundar Singh. *Knowing Jesus Through His Friends,* by Claude Allen McKay, Minister of the First Congregational Church of Binghamton, N. Y., treats of Mary the mother of Jesus; John, the Forerunner; John, the Great Heart; Peter; Andrew; the Woman of Samaria; Nicodemus; Gamaliel, a Kindred Spirit; and Luke, the Beloved Physician. *It Will Be Daybreak Soon,* by Archibald Rutledge, author of many books about the South, contains true stories or sympathetic articles about Negroes he has personally known; some of these have appeared in the *Atlantic Monthly. The Golden Milestone,* by Samuel Zwemer and James Cantine is a volume of reminiscences of pioneer days of the Arabian Mission fifty years ago. Says Lowell Thomas: "the sheiks of Araby still talk of these two pioneer missionaries who had the courage to tell the story of Christianity to the fanatical Moslems." The book is illustrated with many photographs. *Music in the Religious Service,* by Ruth Pushee traces the development of forms and variety of use of religious music by Catholics, Lutherans, Calvinists, Anglicans and various American churches. She also shows how music has been employed in worship and other religious occasions not only by Christians but by Hebrews and by other nations and religions in the pre-Christian era.

$500,000 For the Debt of Honor Fund

On March first, the Debt of Honor Fund had passed the half million mark with almost exactly 70 per cent of the pledges paid in cash or securities. A large number of churches have indicated their intention of making canvasses for the Fund during the next two months, and receipts are rising day by day. The paid field staff which has been maintained since the formation of the Debt of Honor Commission will be discontinued on April first. Dean Charles R. Brown will continue to give the campaign his splendid leadership, however, and in coöperation with Dr. Lewis T. Reed will push on steadily towards the goal, with the hope that hundreds of churches that have thus far made no worthy contributions will do their part in insuring that the church share of these Original Plan annuities shall be paid without crippling all our missionary work or compelling a second appeal to the churches after a few years. Correspondence in regard to the Fund should be addressed to Dr. Reed at 287 Fourth Avenue, New York.

The report of the Annuity Fund for 1938 shows 327 active and 969 annuitant members of the Original Plan, the latter including widows and orphans. Annuity payments to these Original Plan members in 1938 amounted to $384,709. The total membership of the Annuity Fund, December 31, 1938, was 3,452.

Madras Findings

The World Meeting of the International Missionary Council, held at Tambaram, near Madras, from the 12th to the 29th December, 1938, brought together 471 persons from 69 different countries or territories. It had been the subject of organized planning on the part of the Committee of the Council, and of the National Christian Councils and Missionary Conferences related to it, for over three years.

The central theme of the meeting was The Church,—the universal Christian community, the faith by which it lives, the nature of its witness, the conditions of its life and extension, the relation it must hold to its environment, and the increase of coöperation and unity within it. This theme was discussed in sixteen sections,—

1. The Faith by which the Church lives.
2. The Church—its Nature and Function.
3. The Unfinished Evangelistic Task.
4. The Place of the Church in Evangelism.
5. The Witness of the Church in Relation to the Non-Christian Religions, the New Paganisms, and the Cultural Heritage of the Nations.
6. The Witness of the Church: Practical Questions of Method and Policy.
7. The Inner Life of the Church: Worship, The Home, and Religious Education.
8. The Indigenous Ministry of the Church, both Ordained and Lay.

9A. Christian Education.

9B. The Christian Ministry of Health and Healing.

10. The Place, Function, and Training of the Future Missionary.
11. An Adequate Program for Christian Literature.
12. The Economic Basis of the Church.
13. The Church and the Changing Social and Economic Order.
14. The Church and the International Order.
15. The Church and the State.
16. Coöperation and Unity.

Special Groups reported on (1) Africa, (2) Latin America, (3) The Pacific Basin, (4) Muslim Lands, (5) The Younger and Older Churches, (6) Rural Problems, (7) Urban Problems, and (8) Women's Work.

This book contains all the reports of these Sections and Special Groups adopted in plenary sessions of this Council Meeting, and also the special resolutions on international relations and A Message to All Peoples—An introduction written by the Chairman and Secretaries reviews the program of the Meeting and interprets its significance. There are few questions to which thoughtful people have given utterance as they have pondered over the work of the world-wide Church during recent years to which some answer is not given here.

That so large a book—220 pages—can be sold so cheaply is possible only because a large edition has been printed. It should be read carefully by not only every minister but also by every Christian who is concerned with the task of the church in the world today.

The price of this Report is Fifty Cents,—postpaid.

Orders may be sent to the office of any foreign missionary board, or to

THE INTERNATIONAL MISSIONARY COUNCIL

Suite 1234—156 Fifth Ave., New York

Personnel of the Boards

Dr. Curr Retires

ISABELLA HARDIE CURR of Auchtermuchty, Fifeshire, Scotland, M.D. of the Edinburgh School of Medicine for Women, forty-two years ago sailed into the port of Ceylon's spicy isle. She looked ten years younger than her actual years, with little-girl curves and contours and innocent, appealing expression.

Not, in appearance at least, one capable of building a hospital from the ground up; of building a great clientele of suffering women in an ignorant, superstitious community; of building up a body of skillful trained nurses in a country that had considered nursing a menial occupation.

But that is what Dr. Curr began to do almost before she had time to get her breath—and command of the language. She had to hunt up her patients—women in distress—travelling all over the Jaffna peninsula, often at night. Then she had to raise funds for enlargement and new equipment and so successfully that at the Silver Jubilee of the McLeod Hospital at Inuvil, celebrated in 1923, was celebrated also the opening of a Nurses' Home, fifth of new buildings she had erected: Maternity Ward, from gifts by grateful patients; Somerville Ward, named for Mr. and Mrs. Robert Somerville of Dalkeith, Scotland; Freeman Memorial Ward, gift of friends of a former Government Agent; Twynam Cottage for the doctors. The main hospital had been built by funds from Scotland, the largest donor being Mrs. McLeod.

And last year there were well over four thousand in-patients, and ten thousand treatments were given to out-patients; moreover this work was done without a grant from the American Board.

When Dr. Curr left Ceylon last year there was a great farewell meeting and two documents were presented her. One, from the Jaffnese resident in Ceylon and Malaya, after summing up her early years in Ceylon, went on:—

"Your skill as a physician and surgeon is well known throughout the land. Indeed, such has been the confidence reposed in you that Jaffna women resident in Malaya have often crossed the seas to be in times of illness under you whom they affectionately call 'Curr Amma.'

"Your act of charity in affording a home to even destitute orphans is evidence of your large heart.

"As a true Scot you showed your business genius in the administration of the hospital. . . .

"Your winning personality along with the care and devotion to your Master has been an inspiration to all those who have come in contact with you.

"We rejoice that the Government of this land has recognized your services by liberal grants and conferment of the Imperial Orders successively of M.B.E. and O.B.E.

"You require no monument to perpetuate your name. There stands the McLeod Hospital, a small world of women, established by women, administered by women, and run for women, to keep your memory green in the hearts of the people. . . .

"That the Almighty may bless you in your retirement, and grant you health and long life, is the prayer of your friends, the grateful people of Jaffna."

This document was signed by Sir W. Duraiswamy, Speaker State Council, and by T. C. Rajarainam, I. P., President A.C.M.

The other document was written and signed by the staff of the Hospital and we quote but a few sentences from it:

"Your colleagues and your nurses have caught from you the cheer that is characteristic of you. . . . To the staff you have been much more than a loving mother. . . . We have always felt that here at Inuvil we had an Ideal Home with an Ideal Mother as its Presiding Genius. Your kind sincere concern about every one of us . . . your unfailing consideration to old workers and your motherly advice, have all knit our hearts strongly with yours.

"Your service was not altogether confined to the four walls of this Hospital. . . . The neighboring village school, the Ranger Company of your nurses, the Brownie Pack . . . for the village children, the clinics for the Mohammedan women, the annual Health Weeks . . . the Christian Church—all have enjoyed your hearty coöperation and unstinted help.

"You have been also an inspiring religious leader. . . . We realize only too well that the secret of your enormous success has been your close communion with God."

Dr. Curr retires at the close of her year of furlough.

• • •

William W. Peet

WILLIAM WHEELOCK PEET, LL.D., businessman, missionary, diplomat, has just published at the age of eighty-eight the autobiography which friends have long urged him to write. His life covered so many world events that even those who did not know him personally will find the book of intense interest. It is beautifully printed and illustrated.

William Peet was filling an important position with a great railroad company when the call came to him in 1881 to go to Constanti-

SPEAKERS AT A BRAINERD CENTENNIAL

Standing, left to right: ***Rev. Lin D. Cartright, pastor First Christian Church; Rev. Alfred W. Hurst, pastor Pilgrim Congregational Church; Rev. M. J. Sweet, pastor East Lake Congregational Church.***

Sitting, left to right: ***Robert Sparks Walker, author of "Torchlights to the Cherokees," and of a recent volume of verse, "When God Failed" (Kaleidograph Press, Dallas, Texas, $1.50); Walter C. Johnson, Vice-President "The Chattanooga News" and representing the church which was founded by the last missionaries at Brainerd; Mrs. Bashie Lindley Martin, Chickamauga Chapter, D. A. R.; William W. Peet of the American Board, and his sister, Mrs. Caroline Hemphill.***

ople to fill a place that perhaps night never have been satisfactorily illed if he had not accepted. His irst chapter, "A Change in Career" reats of this period. He was not nly treasurer and business agent, s matters turned out. He had more nfluence with the Turkish governnent than most of America's accrelited ministers or ambassadors. He ushed for rights for the American nission and educational work in Turkey equal to those conferred by he Sultan on like institutions of France, Germany, Russia and Great Britain, and went with two ssociates to Washington to enlist he support of President Theodore Roosevelt and Secretary of State ohn Hay for this movement.

Two chapters are given to the tory of the kidnapping and rescue f Miss Ellen M. Stone and her ompanion, Madame Tsilka, from brigands, the rescue being "one of the most extraordinary feats that ever came to my knowledge," as stated by the publisher, S. S. McClure.

The massacres of 1895–1896 left thousands of women and children homeless and destitute. The children were gathered into orphanages on the premises of American missionaries, fed, taught and trained to self-support. America was aroused to their need and millions of dollars passed through Mr. Peet's hands to finance this help, and the help even more desperately needed after the War with its massacres and deportations. A chapter is devoted to the Near East Relief.

After his return to America at the age of seventy-four, the Federal Council of Churches of Christ in America sent him back to his field as its ambassador to the Old Apostolic Churches of the Near East. He writes of the Lausanne Conference, of trips to Palestine, and last of all of the years since his retirement, spent in California and later in Chattanooga, Tennessee.

• • •

Dr. Walter Hume

DR. AND MRS. WALTER FAIRBANK HUME came to America in February on furlough from their work in Wai, India. Dr. Hume is on the staff of the Willis F. Pierce Memorial Hospital in that city, a hospital that celebrated last year its Silver Jubilee, and was described in our December issue. Medical work had been started there five years before two buildings were erected in 1913. Gifts by Dr. J. E. Abbott and by two California sisters added gradually other buildings, X-ray equipment and electric light; the largest development came in 1937 when three new buildings were added through the generosity of Dr. Willis F. Pierce and dedicated in August. The greater part of the care of all this erection work was on Dr. Hume's shoulders in addition to his professional tasks. The senior physicians are Dr. Lester Beals and Dr. Rose Beals. Two nurses, Florence Ridley and Katharine Mix, are on the staff in addition to Indian physicians and Indian nurses.

Once within the hospital, patients find the bars of caste unknown. Caste and out-caste, Muslim, Hindu, and Christian are equal there and "treated with like consideration, for all are surely 'God's children.' "

Dr. Hume is the son, grandson and great-grandson of missionaries to India. When he came to America at the age of twelve he attended the public schools in Springfield, Massachusetts, was for two years president of his class in the Technical High, and joined the South Congregational Church. He was graduated from Yale in 1912 with

the degree of Ph.B.; a scholarship amounting to half of the tuition decided the matter of medical school and in 1916 he took his M.D. from the Columbia University College of Physicians in New York—also an M.A. in chemistry. He went to Hartford Hospital for his internship for twenty months until March, 1918. Then the War came and he put in his application and was granted a commission as First Lieutenant in the Medical Officers' Reserve Corps.

Before going overseas he married Miss Florence Frances Morse who had been for eleven years in settlement work in New York City, after graduating from a kindergarten training school. Her home town was Waterbury, Vermont. Her training and settlement activities fitted her for very special contacts with the life of the community in Wai.

• • •

Mabel Huggins

MABEL IRENE HUGGINS, who arrived on furlough from China in February, has served in three stations and in several capacities. First located in Pang Chuang, when that station was vacated for Tehchow she took charge of the girls' school, the Wyckoff Memorial School, there. She also had the supervision of the evangelical work of the Biblewomen and of nine primary schools. Flood and famine marked her life in Tehchow and the care of over a hundred refugee children.

In 1929 she moved to Peiping and joined the staff of Yu Ying School, that big school for boys that had nearly two thousand pupils last year. Before us lies the recently published third volume of her *A Student's English Book* which she has prepared for her classes. She begins by listing the new words they are to study in the book. Then come a large number of practical conversations in which the new words are heavily underlined and the book ends with the principal parts of the new verbs used.

Principal parts! Some time ago when she sent us a list of "howlers" by her boys, she added "Almost any boy can juggle them up in such a fashion as this: Vow, view, vown; chase, choose, chasen; claim, claimed, clamber; tell, tall, tull; sweep, swope, sweepen; render, rander, runder; say, sid, sad."

She also gave examples of the bugaboo, spelling: sentences where only one letter is wrong. " 'The philosopher has shown many shinning routes for us to walk on' (that extra 'n' puts the philosopher down on his knees, rather Episcopally).

" 'This is a battle of blue ink' (the pen is mightier than the sword)!

" 'The boy is in search of stumps' (Woodman spare that tree—and join our Philatelic Club).

"International problems are discussed by the League of Notions' (so true that it's not funny)."

Miss Huggins was born in Overbrook, Kansas; she lived on a farm till twelve years of age; Topeka then became her home; she became a member of Dr. Charles Sheldon's church, receiving through him her first impulse toward missionary service; and in 1910 she was graduated from Washburn College.

• • •

Nellie Walker

NELLIE MAE WALKER, arriving for her furlough in February, has had perhaps more than her share of change in location, with the need for quick adaptability to widely differing circumstances. She has bee transferred from one mission t another, on account of political ex igencies, from one *continent* t another, on account of need, an from the teaching of girls to th teaching of boys—and back agai —for the same reason.

Probably heredity had somethin to do with her ability to "rise t the occasions," for her grandparent were missionaries to the Indian Her home was in Forest Grove Oregon, she was graduated fro Pacific University and taught tw years in Culver, Oregon, before sh was sent to Shaowu, China. Sh remained there five years in educa tional work, then for four mor taught in the school in Foochov which was then called Wensha School.

Then she was transferred t Africa, had to learn a new languag and make friends with girls so dif ferent from those she had known She immediately built a bridge o interest and friendliness between he Chinese and her African pupils, fo they exchanged letters—in Englis of course—each group giving an ac count of its school and sports an studies. When she taught for year at Adams College, she agai interpreted one race to another, an after an account before a group o Zulu boys of the village improve ment work which some Chines students had undertaken, one bo rose and said, in part: "We neve thought of the Chinese as having problems common to our people. I fact, we knew practically nothin about China. Now we see they ar much like us and we are interested most to know that the things whic Chinese youth are doing to solv their country's problems are ver simple things which we student could do also for our own people."

We should have made it clear that the work in Calaveras County of which Dr. Goodsell wrote in our March issue is one of the missionary projects of our Northern California Conference.

This, That, and the Other

Seed for the Sowers

Abram Nightingale of Crossville, ennessee, writes: "In response to st year's appeal the readers of the ISSIONARY HERALD provided gar- n seed for over fifty families. It as a good year; the seeds grew id vegetables were abundant. This as fortunate, as there was no uit and nothing else to can. Per- nally, I was the richer for the ving out of the seed, as one lady ave me a hundred cabbage plants id another a turkey for Thanks- ving!"

Perhaps some of our readers will re to give the seed for this year's antings in these vegetable gardens the Cumberland plateau. They ill be gratefully received by both ev. Abram Nightingale of Cross- lle and Rev. Edwin E. White of leasant Hill, both in Tennessee.

Sunday Paper Pictures Wanted

Mrs. Frank Laubach of Dansalan, Lanao, Philippine Islands writes:

"Recently I have been putting pictures on the walls with description in Maranaw. They are very popular, but I have a hard time finding pictures. I have wondered about the pictorial section of the Sunday papers at home. I wish some one would send the *New York Sunday Times* to me for a few weeks."

Anyone who would like to help out Mrs. Laubach by sending her the rotogravure section of his favorite newspaper please mail to her direct. Address: Mrs. Frank C. Laubach, Dansalan, Lanao, Mindanao, Philippine Islands. The postage is a cent and a half every two ounces.

Missionary Education Institute

The Missionary Education Institute will hold its tenth annual meeting this year in Third Christian Church, Indianapolis, on the days May 1–3 inclusive.

This Institute is a going concern. It draws leaders from Indiana, Illinois, Ohio, and Michigan and perhaps elsewhere. It is not just a popular gathering in an effort to reach numbers, but it is an institute for leaders who are going back to their own churches to teach mission study texts or who are planning to teach courses in missionary education at summer conferences. It ought to be duplicated in other parts of the country.

Two Anniversaries

On October 30 our church at Parshall, North Dakota, celebrated

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the 25th anniversary of its organization with a sermon by Superintendent Hacke, the reading of its history and greetings from sundry and various people. Somebody discovered that November 29 was the birthday of the pastor, John Roberts. On Sunday afternoon a mysterious gathering assembled in the church, the indoor feature of which was a three tier birthday cake and the outdoor one a new car for the minister and his family.

"Edwards Church in India"

Thursday, February 23 a meeting was held on the above subject in the Edwards Church in Northampton, Massachusetts. Five minute talks were given on: Gordon Hall, by R. H. Harrington; Madame Hall (Margaret Lewis Hall), by Clifford H. Lyman; Gertrude Harris, by Miss Helen Sherrill; Rose Fairbanks Beals, M.D., by Miss Clara Bodman. Miss Priscilla Hall of Smith College, a great-great-granddaughter of Gordon Hall, the missionary, great-granddaughter of Gordon Hall the Pastor of Edwards Church, was present and spoke.

In Memoriam

Rev. James Perkins

Mr. Perkins was one of the most successful district missionaries of the American Madura Mission in South India and it is from the village folk of that area that one hears the incidents which reveal the man of God. There are tales of long hard trips taken to out-of-the-way villages to help and encourage new groups of Christians and often to protect them from open persecution by other communities.

On returning from such trips Mr. Perkins would feel it a part of his duty to come into the center to acquaint his fellow missionaries and government officials with conditions and his understanding of possible developments. In this way he often secured government aid before serious troubles arose and any publicity was necessary.

Mr. Perkins was a man of prayer and individuals today will tell you of experiences in his office which have never been forgotten—experiences when he poured out his soul for the sake of his boys, or for family groups passing through the shadow of death or for men battling with bad habits. A young missionary once said to him "Mr. Perkins, when I try to pray an hour every morning I find my mind going right off to the details of school and the things I must do."

Daniel Hand Educational Fund for Colored People

Total income received from investments from June 1, 1938 to January 31, 1939	$52,947.9
Month of February, 1939	3,230.7
Total for 9 months ended February 28, 1939	$56,178.7

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"Sister," said Mr. Perkins, "that is yer, too. Put all your details in d's hands and He will lift the load." The world would say Mr. Perkins d to face many personal tragedies, t he invariably turned them into torious living. He was alone in dia during one period—his family America. A boy in his boarding ool had fallen accidentally into the ll and drowned. The boy's family d come and were in utter desolation. Mr. Perkins was trying to bring mfort and strength to the bereaved cable was put into his hands. It ad "Donald died at his post." For month the father waited in silence r news about this beloved eldest son, d then realized that he could tell his iends joyfully how his boy, a wireless erator on a wrecked steamer, had nt out S. O. S. messages to the last inute and saved many others while sing his own life.

In the later years, spent in the nited States, Mr. Perkins would give every one of his fellow mission-ies a never-to-be-forgotten welcome. here would be no tinge of criticism r things that were not being done in e same way—but a good laugh over y experience that reminded him of is own amusing episodes and sym-athy that shone through his eyes and rought inspiration to those who were rning towards the work again.

James Coffin Perkins was born in acramento, California, April 30, 853; was graduated from the Univer-ity of California in 1874 and from he Columbia University Law School n 1877. Largely through the influ-nce of Dwight L. Moody he left the ractice of law to enter the ministry; vas graduated from Princeton Theo-logical Seminary in 1885, married the same year Charlotte Jean Taylor of Baltimore, and the two sailed for India. His wife died in 1899. In 1904 he married Lucy Elizabeth Croswell, teacher in the Kodaikanal School for Missionary Children founded by her aunt, Mrs. George A. Eddy, mother of Dr. Brewer Eddy. Mrs. Perkins died February 2, 1937. In 1915 the two had returned to this country and Mr. Perkins served Congregational churches in Schroon Lake, N. Y. and Cornwall, Vermont, retiring from the active work of the ministry in 1924. He died February 13 at the home of his son, Rev. James Croswell Perkins of Columbus Grove, Ohio.

GERTRUDE E. CHANDLER

Charles R. Lawson

Mr. Charles R. Lawson, for 42 years the printer and teacher of printing at Santee School for Indian youth, died in Iowa City on February 7, 1939. Mr. Lawson was 81 years of age and had been retired since 1930. He was born in Chicago where he learned his trade as a printer.

For years Mr. Lawson printed the two bi-monthly papers, one in English and the other in Dakota, together with books, tracts, pamphlets, Sunday School material, and missionary information in both languages. For a number of years he was minister to the Ponca Creek Indians at Niobrara, Nebraska, near Santee. He is survived by three children from a former marriage, his widow, and two adopted children.

Mr. Lawson lived and worked through the missionary days when frontiers were real and deprivations were common. He belonged to the pioneers who wrought valiantly and successfully, and left behind a literature, service, and investment in human beings that continue to bear fruit in many unrecorded and unheralded

[*Concluded on next page*]

Easter

Retrospect and Prospect

O glorious Easter morning, thou has come out of earth's dark night,
When the stars had hidden themselves, and the moon refused her light.
The torch of human life went out, when Christ was crucified,
And they placed Him in the garden tomb, the Son of God had died.
The longing which for ages had filled the human breast,
Of an unending life which was God's supreme bequest
Was shattered, as a goblet, lying in fragments on the ground,
Till from that stony sepulchre there came the angelic sound.
Suddenly the stone rolled from the portal, the soldiers had taken flight,
When there stood in the open doorway the Christ, the Lord of life.
The darkness vanished instantly, as in came the world's new day,
Which the ages have called Easter, and as Easter it shall stay.
Death has been conquered once for all, we'll take the victor's prize,
And go forth to our daily task, with wide open, grateful eyes.
Looking beyond earth's passing things, to those which will ever stay,
Our glorified, our eternal life, and heaven's unending day.

FREDERICK GEORGE CHUTTER

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ways. He lived also to see a changed world, with the work of Santee School absorbed by public schools, automobiles in place of horses and wagons, and airplanes flying over Santee with mail from New York to San Francisco, while he, himself, enjoyed the comforts of a thoroughly modern city and the benefits of an inspiring Congregational Church during his years of retirement.

The Chronicle

APPOINTMENTS

Rev. and Mrs. Paul M. Cassen, formerly associate missionaries in Vadala, India, as regular missionaries in the Marathi Mission.

Mrs. Louise Gliem Fisher of the Marathi Mission, re-engaged as an associate missionary for a term of three years.

FURLOUGHS AUTHORIZED

Mrs. Henry J. Bennett of the Japan Mission, immediately, for health reasons.

Rev. George W. Shepherd of the Shaowu Mission, for six months beginning in March.

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Rev. Henry J. Bennett of the Japa Mission, a four months' leave of ab sence in the winter of 1938–39, t accompany Mrs. Bennett to Americ

Rev. and Mrs. Arthur F. Christof ersen of the South Africa Missio Mrs. Christofersen and children leav

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g the field after July 1, 1939, Mr. ristofersen leaving about January 1, 40.

Rev. Charles H. Riggs of Nanking niversity, beginning immediately.

Mrs. Mary W. Hemingway and iss Isabel Hemingway of the North nina Mission, a leave of absence for ur to six months, beginning in the ll of 1939.

Miss Mabel I. Huggins of the orth China Mission, beginning imediately.

Miss Isabelle Harley of the Near ast Mission, beginning in the sumer of 1939.

Mr. and Mrs. Carl C. Compton of e Near East Mission.

Dr. and Mrs. William L. Nute of ie Near East Mission, beginning in ie late spring or summer of 1939.

Dr. and Mrs. Jesse K. Marden of ie Near East Mission, for four ionths, beginning about May 15, 939.

ARRIVALS ON THE FIELD

Rev. and Mrs. Robert B. Whitaker, i Peiping, in January, rejoining the Iorth China Mission.

Rev. and Mrs. Walter C. Tong, in Davao, Mindanao, Philippine Islands, October 31, returning to the Philippines Mission.

ARRIVALS FROM THE FIELD

Rev. and Mrs. James Dexter Taylor of Johannesburg, South Africa, in New York, February 3.

Dr. and Mrs. Walter F. Hume of Wai, India, in New York, February 23.

Miss Nellie M. Walker of Inanda, South Africa, in New York, February 23.

BIRTHS

Rev. and Mrs. Dwight C. Smith of Bellingham, Washington, a son, Andrew Ward, on December 17.

To Rev. C. Field McCall and Mrs. Barbara Warren McCall a son, Merritt Campbell, on February 28 at Roundup, Montana.

DEATHS

Rev. James C. Perkins, missionary in Madura, South India, 1885–1912, at Columbus, Ohio, February 13.

Rev. Schuyler S. White, missionary in Japan, 1890–1919, in Pasadena, California, February 20.

Mr. Charles R. Lawson, for 42 years a teacher at Santee Indian School, on February 7 at Iowa City, Iowa.

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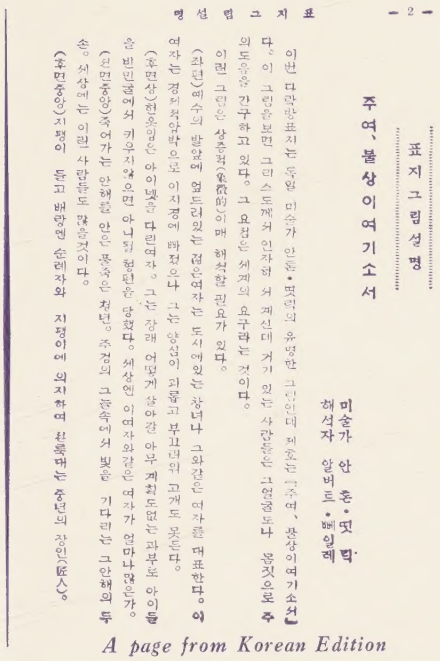

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